श्री सौन्दर्यलहरी

SRI SAUNDARYALAHARI

(Sanskrit - English with English Meaning)



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Sri Saundarya Lahari

(Text in Sanskrit & with English meaning)

Translation in English by

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GIRI

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SRI SAUNDARYALAHARI

The Wave of Bliss

(Sanskrit - English with English Meaning)

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Publisher's Note...

All the great Aacharyas who have nourished the Indian soil with their religious outpourings deeply embeded in philosophy, were of a strong opinion that principle and personality should go hand - in - hand. Even the greatest Advaitic notion of the unity of Atman and Brahman must be clothed in personal worship of a deity for an ordinary man to understand.

Aachaarya Shankara was the foremost luminary in the Indian religio-philosophical screen, who was not just a brilliant philosopher - commentator (Bhaashyakaara) but also a devotee par-excellence, who established the six-fold path of worship (Shanmata-Sthaapanacharya)

Shankaracharya bequethed to mankind innumerable stotras, which were religious yet soaked in philosophical nectar. Saundaryalahari has earned a very high place amongst his works,not only for its lyrical beauty, but also for the details it gives regarding Mantra-Shaastra, especially Shaakta.

There is a legend regarding the origin of the Saundaryalahari. When Shankara visited Kailaasa, he was gifted with the manuscript of Saundaryalahari and five sphatika lingas. Lord Nandi, unwilling to part with the esoteric verses took back a part of it. Shri Sankara completed the remaining part upon coming back to

bhuloka(earth), hence the distinction between the first 41 verses called Aanandalahari which is a treasure-house of information on Srividya and Saundaryalahari starting from verse 42 which is lyrical and extols the beauty and greatness of Mother Tripurasundari.

This text has several commentaries by stalwarts of Srividya such as Bhaskaraaya, Lakshmidhara, Kaivalyaashrama etc.

Giving the text both in Devanagari and Roman script and a lucid translation in English along with the Prayoga for each mantra is an attempt from the GIRI house, who have always strived to bring the tradition closer to the modern generation.

We thank Shri. A. R. Parthasarathy for giving a beautiful running translation of the text.

We also express our indebtness to Dr. P. Ramachandrasekhar, for his editorial work and for providing additional brief notes to certain verses of Aanandalahari, along with the prayoga for each Shloka.

We request the readers to kindly get initiated from a guru before indulging in Japa, because only with a proper `Upadesha` the mantras gain potency. We also caution the readers from indulging in any prayoga other than common welfare of ones family and society at large.

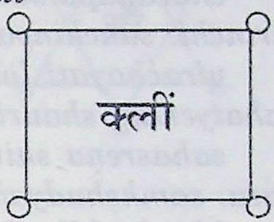
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।। श्री सौन्दर्यलहरी ।।

Shree Saundaryalaharee

शिवः शक्त्या युक्तो यदि भवति शक्तः प्रभवितुं
न चेदेवं देवो न खलु कुशलः स्पन्दितुमपि ।
अतस्त्वामाराध्यां हरिहर-विरिञ्चादिभिरपि
प्रणन्तुं स्तोतुं वा कथमकृत-पुण्यः प्रभवति ।।

shiva: shaktyaa yukto yadi bhavati
shakta: prabhavitum
na chedevam devo na khalu
kushala: spanditumapi
atastvaamaaraadhyaam
harihara-virinchaadibhirapi
praṇantum stotum vaa kathamakṛta-
puṇya: prabhavati



Devi described as Supreme reality in Her union with Shiva

Lord Shiva becomes capable of creating this universe only in association with You (Shakti). Otherwise, it becomes impossible for him to even move in the most minute measure. How can one who has not performed any virtuous deed become qualified to either worship or extol You who is worthy of adoration by Vishnu, Shiva and Brahma ?

Note: In this hymn the emphasis is laid on the feminine or Mother aspect of Devi. This verse also points to the construction of Shri Chakra which is evolved as a union betveen 4 Shiva triangles and 5 Shakti triangles.

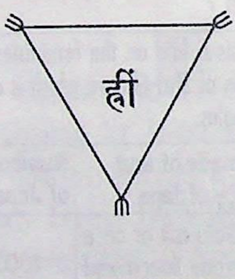
Karyasiddhi	Yantra to be made of and Methodology of Japa	Number of Japa	Number of days	The Naivedya
Accomplish-ing all the desires successfully.	To be drawn on Gold foil or on a plank smeared with rice flour mixed with red-dye, and placed in front of a lamp lit with ghee. Japa to be performed , seated facing east.	1000	12	Havis (cooked rice)Trimadhu ram i.e. coconut shredding(pooma) with ghee & jaggery

तनीयांसं पांसुं तव चरणपङ्केरुह -भवं
विरिञ्चिः संचिन्वन् विरचयति लोकानविकलम् ।
वहत्येनं शौरिः कथमपि सहस्रेण शिरसां
हरः संक्षुद्यैनं भजति भसितोद्धूलन विधिम् ।।

taneeyaamsam paamsum tava
charaṇapankheruha -bhavam
virinchi: sanchinvan
virachayati lokaanavikalam
vahatyenam shauri: kathamapi
sahasreṇa shirasaam
hara: samkṣhudyainam bhajati
bhasitoddhoolana vidhim

Greatness of the dust of Devi's feet

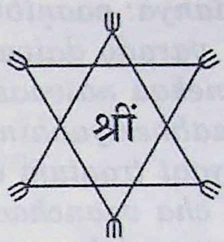
Brahma collects the extremely fine particles of dust from Your lotus feet, and creates the entire mass of universe. Aadisesha carries somehow on his head the dust of Your feet which is the very constituent of the entire universe. Shiva transforms this universe to dust and applies it as holy ash (Vibhuthi) all over his body.



Captivating the fascination of the world and success in all endeavours	Gold foil, worship facing the North	1000 (times)	55 (days)	Paal Payasam (Milk porridge)

(3)

अविद्यानां अन्तस्तिमिर–मिहिर–द्वीपनगरी
जडानां चैतन्य–स्तबक–मकरन्द स्रुतिझरी ।
दरिद्राणां चिन्तामणि–गुणनिका जन्मजलधौ
निमग्नानां दंष्ट्रा मुररिपुवराहस्य भवति ।।



avidyaanaam antastimira-
mihira-dveepanagaree
jaḍaanaam chaitanya-stabaka-
makaranda srutijharee
daridraaṇaam chintaamaṇi-
guṇanikaa janmajaladhau
nimagnaanaam damṣhṭraa
muraripuvaraahasya bhavati

The dust of Devi's feet confers liberation

The dust of Your feet is like the city of the rising Sun removing the darkness from the minds of those ignorant ones, like the pollen dust from the bunches of flowers of the Kalpaka tree (Wish-yielding tree), conferring the Knowledge of the Self (Atman) on those inert ones who lack discrimination, like the heap of Chintaamani gems (which grant any desired wish) to the poor, and is like the canine teeth of Murari (Vishnu) who in His incarnation as Aadivaraaha while rescuing Goddess Mother Earth from the bottom of the ocean, to those drowned in the ocean of births in this world.

Note: The reference is to the Varaaha - Boar incarnation of MahaaVishnu, wherein he lifted the earth on his tusks.

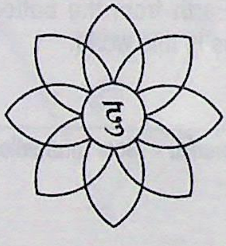
To attain mastery over Vedas, Sastras and other scriptures	Gold foil, worship facing the North	2000 (times)	45 (days)	Urud -dal Vada. (Black gram cake)

त्वदन्यः पाणिभ्यां अभय-वरदो दैवतगण:
त्वमेका नैवासि प्रकटित-वराभीत्यभिनया ।
भयात् त्रातुं दातुं फलमपि च वाञ्छा-समधिकं
शरण्ये लोकानां तव हि चरणावेव निपुणौ ।।

tvadanya: paaṇibhyaam abhaya-
varado daivatagaṇa:
tvamekaa naivaasi prakaṭita-
varaabheetyabhinayaa
bhayaat traatum daatum phalamapi
cha vaanchaa-samadhikam
sharaṇye lokaanaam tava hi
charaṇaaveva nipuṇau

The unparalleled power of Your lotus feet

Oh the Resort of the Universe! All deities other than You display their conferment of boons and freedom from fear with their pose of hands. You alone do not display the grant of boons and liberation from fear with the posture of Your hands because Your feet themselves have the skill to confer freedom from fear and confer more than what is desired!



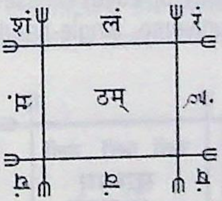
To achieve royal pleasures and sustain them.	Silver foil, worship facing the East .	3000 (times)	36 (days)	Lemon rice

हरिस्त्वामाराध्य प्रणत–जन–सौभाग्य जननीम्
पुरा नारी भूत्वा पुर–रिपुमपि क्षोभमनयत् ।
स्मरोऽपि त्वां नत्वा रति–नयन–लेह्येन वपुषा
मुनीनामप्यन्त: प्रभवति हि मोहाय महताम् ।।

haristvaamaaraadhya praṇata-
jana-saubhaagya jananeem
puraa naaree bhootvaa pura-
ripumapi kṣhobhamanayat
smaroऽpi tvaam natvaa rati-nayana-
lehyena vapuṣhaa
muneenaamapyanta: prabhavati
hi mohaaya mahataam

Greatness of the worship of the goddess

God Vishnu, after propitiating You, who confers all prosperity to those who worship her, assumed a female form and induced passion in even Shiva who had burnt down Tripura. Manmatha (Deity of Love) taking on a form sweet like the ambrosia enjoyed by the eyes of his consort Rathi becomes capable of infusing romantic delusions in the minds of even dispassionate sages.



To attract and captivate the attention of all.	Copper foil, worship facing the East	2000 (times) (placing the Yantra on ones head)	8 days	Sarkkarai (Jaggery) Pongal. Payasam

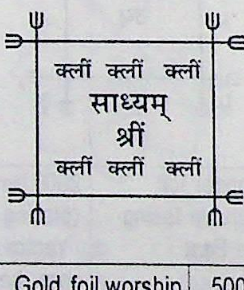
(6)

धनुः पौष्पं मौर्वी मधुकर–मयी पञ्च विशिखाः
वसन्तः सामन्तो मलय–मरुदायोधन–रथः ।
तथाप्येकः सर्वं हिमगिरिसुते कामपि कृपां
अपाङ्गात्ते लब्ध्वा जगदिदमनङ्गो विजयते ।।

dhanu: paushpam maurvee madhukara-
mayee pancha vishikhaa:
vasanta: saamanto malaya-
marudaayodhana-ratha:
tathaapyeka: sarvam himagirisute
kaamapi krpaam
apaangaatte labdhvaa
jagadidamanango vijayate

Benign glance of the eyes

Oh daughter of the snow-clad mountain! The bow of Manmatha (Deity of Love) is made of flowers, its string constituted of honeybees, its arrows are a mere five flowers, his minister is the Spring season and his chariot is the southerly breeze from the Malaya mountains. Despite all these soft endowments, Manmatha (Deity of Love) blessed with some grace of Your glance conquers the entire universe single-handedly.



To attain progeny and family welfare	Gold foil,worship facing the East	500 (times)	21 (days)	21 Sugarcane pieces

(7)

क्वणत्कांचीदामा करि–कलभ–कुम्भस्तन–नता
परिक्षीणा मध्ये परिणतशरच्चन्द्र वदना ।
धनुर्बाणान् पाशं सृणिमपि दधाना करतलै:
पुरस्तादास्तां नः पुरमथितुः आहोपुरुषिका ।।

kvaṇatkaancheedaamaa kari-
kalabha-kumbhastana-nataa
parikṣheeṇaa madhye
pariṇatasharachchandra vadanaa
dhanurbaaṇaan paasham sṛṇimapi
dadhaanaa karatalai:
purastaadaastaam na: puramathitu:
aahopuruṣhikaa

Direct Vision of the Goddess

May that Supreme Goddess with a masculine majesty of the destroyer of Tripura sporting a golden waist-belt with trinkets jingling, with a slightly forward-bent posture due to the bosoms resembling elephant's heads, slender in form, charming with a face resembling the autumnal Moon and sporting a bow of sugarcane, arrows of flowers, a lasso and goad in Her hands, vouchsafe Her presence before us.

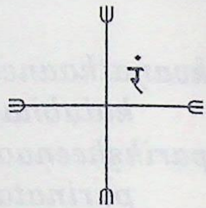
क्लीं

To achive Victory over enemies	Gold foil or Vibhuthi (Sacred Ash) worship facing the East	1000 (times)	12 (days)	Paal payasam Rice

(8)

सुधासिन्धोर्मध्ये सुरविटपि–वाटी परिवृते
मणिद्वीपे नीपोपवनवति चिन्तामणिगृहे ।
शिवाकारे मञ्चे परमशिव–पर्यङ्क–निलयां
भजन्ति त्वां धन्याः कतिचन चिदानन्द–लहरीम् ॥

sudhaasindhormadhye suraviṭapi-
vaaṭee parivṛte
maṇidveepe neepopavanavati
chintaamaṇigṛhe
shivaakaare manche paramashiva-
paryanka-nilayaam
bhajanti tvaam dhanyaa: katichana
chidaananda-lahareem



The Chinthamani palace of the Goddess

Blessed are the few virtuous persons who propitiate as the wave of the ocean of Knowledge - Absolute Bliss, seated on the lap of Lord Paramashiva on the couch which too is an aspect of Shiva, in the Chintaamani palace, in the midst of thick cluster of Kadambha trees, in the island of gems surrounded by Kalpaka trees in the middle of the ocean of nectar.

Note: This verse speaks esoterically about the Shakti worship done through the Shrichakra. Sudhaa-Sindhu or ocean of nectar is the *'Baindava'*, the central point of Srichakra . The Chakra with 43 triangles forms the repose or body of Devi. The Brahma, Vishnu, Rudra, Ishaana & Sadaashiva represent the acts of creation, sustenance, destruction, anhiliation and blessing; all these collectively called Panchakrityas overseen by Devi.

Release from prison, success in all endeavours	Yantra to be drawn on Red-Sandal paste, to be worshipped with red-flowers	1000 (times)	12 (days)	Pepper-rice, Payasam

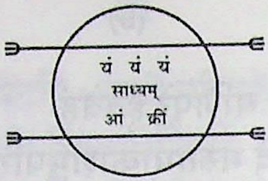
महीं मूलाधारे कमपि मणिपूरे हुतवहं
स्थितं स्वाधिष्ठाने हृदि मरुतमाकाशमुपरि ।
मनोऽपि भ्रूमध्ये सकलमपि भित्त्वा कुलपथं
सहस्रारे पद्मे सह रहसि पत्या विहरसे ।।

maheem moolaadhaare kamapi
maṇipoore hutavaham
sthitam svaadhishṭhaane hṛdi
marutam-aakaashamupari
manoऽpi bhroomadhye sakalamapi
bhittvaa kulapatham
sahasraare padme saha rahasi
patyaa viharase

The basic chakras (Control centres) of the body

You are reveling with Your consort in the thousand-petalled lotus (Sahasraara Padma) which is attained after transcending the channel of Sushumna transiting through the chakras (Control centres) of the body starting with the *Moolaadhaara chakra* representing the earth element, *Manipooraka chakra* representing the water element, *Swaadhishthaana chakra* representing the fire element, *Anahatha chakra* of the heart representing the air element, *Vishuddhi chakra* above it representing the space element and finally, *Aagjna chakra* between the brows representing the mind element.

Return of close relatives from foreign countries, Union with dear ones.	Gold foil, smear musk on it	1000 (times)	45 (days)	Paal payasam



Note:

The internal adoration of Devi, comprising of awakening and ascent of Kundalini by tantric practices of meditation, passing it through the various Chakras culminating in Sahasraara is given here.

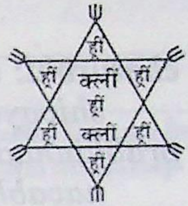
The order of Chakras is slightly changed, Svaadishthaana is positioned after Manipoora; whereas it is otherwise. This reversal is to maintain the evolutionary order in which the Panchabhootas(elements) were created. Kundalinee is the Shakti of Jiva, resting in the sphere near the base bone of spinal chord, called Moolaadhaara. The Spinal column connects this Moolaadhaara with Sahasraara, the area of Shiva in Jiva.

When through proper Yogic practices, the Kundalini is awakened, it passes through the Sushumnaa naadi, penetrating the six Chakras and finally uniting with Shiva in Sahasraara.

Sahasraara also referred to as Chandramandala, Dwaadashaanta, Brahmarandhra etc is the repose of Sadaashiva. When the Kundalini, the aspect of Divine Mother unites there, it gets the name Saada. These details are to be known especially by the Samayaacharins, the internal worshippers. By knowing the uniqueness of the form of each of the Chakra and by engaging in proper meditation as directed by one's own Guru, the devotee becomes qualified to attain the highest aim of life, namely the union with Divine Mother.

सुधाधारासारैः चरणयुगळान्त-र्विगळितैः
प्रपञ्चं सिञ्चन्ती पुनरपि रसाम्नाय-महसः ।
अवाप्य स्वां भूमिं भुजगनिभं अध्युष्टवलयं
स्वमात्मानं कृत्वा स्वपिषि कुलकुण्डे कुहरिणि ॥

sudhaadhaaraasaarai:
charaṇayugaḷaantar-vigaḷitai:
prapancham sinchantee punarapi
rasaamnaaya-mahasa:
avaapya svaam bhoomim
bhujaganibham adhyuṣhṭavalayam
svamaatmaanam kṛtvaa
svapiṣhi kulakuṇḍe kuhariṇi



Moolaadhaara chakra

Drenching all the constituents of the body (consisting 72000 nadis) with the current of the stream of nectar emerging copiously from in-between both of Your feet, You reach Your natural seat of *Moolaadhaara chakra* again, taking on the form of a coiled serpent, You sleep in the *Moolaadhaara* resort with a very minute orifice.

Note: When, through the awakening, Kundalini passes through Sushumnaa and reaches the Sahasrara, also called as sphere of Moon, a shower of nectar drenches the whole body and mind of the devotee filling him with delight.

Improving one's Virility and lusture	Gold foil;	1000 (times)	6 (days)	Fruits

(11)

चतुर्भिः श्रीकण्ठैः शिवयुवतिभिः पञ्चभिरपि
प्रभिन्नाभिः शंभोः नवभिरपि मूल–प्रकृतिभिः ।
चतुश्चत्वारिंशत् वसुदल कलाश्र–त्रिवलय
त्रिरेखाभिः सार्धं तव चरणकोणाः परिणताः ॥

chaturbhi: shreekaṇṭhai:
shivayuvatibhi: panchabhi-rapi
prabhinnaabhi: shambho:
navabhirapi moola-prakṛtibhi:
chatushchatvaarimshat
vasudala kalaashra-trivalaya
trirekhaabhi: saardham
tava charaṇakoṇaa: pariṇataa:

Description of Srichakra

With its nine basic principles of the foundation of the universe, comprising the four Shiva chakras and, distinct from these four, the five Shakti chakras apart from the bindu known as shambhu, Your residence of Srichakra has forty-four triangles consisting of eight petals levels sixteen petals levels, three circles and three lines.



11. This verse speaks about the structure of Srichakra.

Note: Srichakra consists of 9 Basic triangles. Four of them representing Shiva and five representing Shakti. These triangles intersect each other, and are arrayed concentrically.

The five Shakti triangles stand for the panchabhootas, panchatanmaatras, pancahakarmendriyas, panchapraanas and manas.

The four Shiva triangles stand for Maaya, Shuddha-vidyaa, Maheshvara and Sadaashiva. The facing of the apex of Shiva and Shakti triangles differ according to Samaya and Kaula schools of Shaktaa. In the Center is a small triangle with a bindu, which represents the union of Shiva-Shakti; also called Saadaakhyaa Kalaa. These 9 (4+5) triangles are called Moola prakriti, i.e., the Primal Cosmic Source of Energy for the creation of the world.

The nine triangles are representative of body (microcosm) as well as universe(macrocosm). In body the 5 shakti konas stand for skin(trak), blood(asrk), flesh(maamsa), fat(medas) & bones (asthi) and the 4 shivakonas stand for marrow (majja) semen(shukla), life-breath (praana) & Jiva(self).

As universe, the 5 shaktikonas stand for five elements and 4 shiva konas stand for maayaa, suddhavidyaa, Maheshvara and Sadaashiva. Hence at both cosmic & physical level the nine konas of Srichakra is the constituent material (moola prakriti).

When these nine triangles intersect, they form 43 smaller triangles, called kona in 5 sets. First set of 3 (trikona), then a set of 8 (ashtakona), two sets of 10 (dashara yugma) and lastly a set consisting 14(chaturdashara). These 43 konas along with the central triangle of Shambhu, are the Sharana-Kona, spoken of in the verse.

Attaining good progeny and ensuring continuity of lineage	To be written on butter and to be consumed after Japa	1000 (times)	8 (days)	Sarkkarai pongal, Rice

त्वदीयं सौन्दर्यं तुहिन–गिरि–कन्ये तुलयितुं
कवीन्द्रा: कल्पन्ते कथमपि विरिञ्चि–प्रभृतय: ।
यदालोकौत्सुक्यात् अमरललना यान्ति मनसा
तपोभि: दुष्प्रापामपि गिरिश–सायुज्य–पदवीम् ।।

tvadeeyam saundaryam tuhina-
giri-kanye tulayitum
kaveendraa: kalpante kathamapi
virinchi-prabhṛtaya:
yadaalokautsukyaat amaralalanaa
yaanti manasaa
tapobhi: duṣhpraapaamapi girisha-
saayujya-padaveem

The unparalled exquisite splendour

Oh daughter of the emperor of the snow-clad mountain! Excellent poets and even Gods like Brahma (consort of Saraswathi, the Goddess of Knowledge) try to make somehow highly imaginative efforts to find parallels to Your exquisite beauty (but with no success!). The enchanting divine damsels keen on beholding Your charm through the eye-sight of Lord Shiva, (who only is gifted with the ability to relish the beauty of Shakti), for acquiring that gift though it is hard or even impossible to get, indulge in strenuous penance propitiating Lord Shiva attaining thereby their identification with Lord Shiva on a mental plane.

सौ:
सौ:

Removal of Dumbness; attaining eloquence in scriptures	To be written in bowl of water and to be consumed after Japa	1000 (times)	45 (days)	Honey

नरं वर्षीयांसं नयन–विरसं नर्मसु जडं
तवाऽपाङ्गालोके पतितम् अनुधावन्ति शतशः ।
गळद्वेणीबन्धाः कुच–कलश–विस्रस्त–सिचया
हठात् त्रुटयत्काञ्च्यः विगळित–दुकूलाः युवतयः ॥

naram varṣheeyaamsam nayana-
virasam narmasu jaḍam
tavaaspaangaaloke patitam
anudhaavanti shatasha:
gaḷadveṇeebandhaa: kucha-
kalasha-visrasta-sichayaa
haṭhaat trutyatkaanchya:
vigaḷita-dukoolaa: yuvataya:

The merciful glory the mere Glance of the Goddess

Hundreds of youthful damsels, with their hair-do disheveled, with the brassieres over their bosoms slipping, with their waist-belts loosened in their hurry and with their sarees slipped out of position, run after a person on whom the mere glance of Your sight has fallen, even if he is aged, not handsome to look at and inept in exotic engagements.

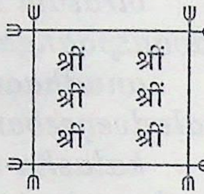
क्लीं	क्लीं	क्लीं
	साध्यम्	
क्लीं	क्लीं	क्लीं

To draw the attenion of women and for longevial relation with spouse, fascination of Women	Gold foil - to be worn as talisman in neck after Japa	1000 (times)	6 (days)	Honey, Fruits, sugar - candy mixed together

(14)

क्षितौ षट्पञ्चाशत् द्विसमधिक–पञ्चाशदुदके
हुताशे द्वाषष्टिः चतुरधिक पञ्चाशदनिले ।
दिवि द्विष्षट् त्रिंशत् मनसि च चतुः षष्टिरिति ये
मयूखाः तेषामप्युपरि तव पादाम्बुजयुगम् ।।

kṣhitau ṣhaṭpanchaashat dvisamadhika-
panchaashadudake
hutaashe dvaaṣhaṣhṭi: chaturadhika
panchaashadanile
divi dviṣhṣhaṭ trimshat manasi
cha chatu: ṣhaṣhṭiriti ye
mayookhaa: teṣhaamapyupari
tava paadaambujayugam



The Rays from the foundation Chakras and beyond

The pair of lotus feet of Yours transcends the six Chakras and from here proceed the rays numbering fifty-six in the *Moolaadhaara Chakra* representing the earth element, fifty-two in the *Manipooraka* representing the water element, sixty-two in the *Swaadhishthaana Chakra* representing the fire element, fifty-four in the *Anaahata Chakra* of the heart representing the air element, seventy-two, in the *Vishuddhi Chakra* above it representing the space element and sixty-four in the *Aagjna Chakra* between the brows representing the mind element.

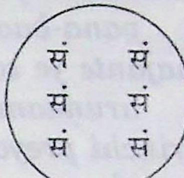
Note: The Srichakra is said to represent not only the cosmos(Brahmaanda) but also the human body (Pindaanda). The Sahasraara (1000 petaled lotus chakra) is the bindu-sthaana of Srichakra, from which the life-sustaining bliss of nectar flows. From this place, referred here as the *paadaambuja-yugam*, the pair of feet, 360 rashmis or rays emerge. These rashmis are the potential power of the Shakti, which drench the Six chakras of the body. According to the tantras, these 360 rashmis manifest as the 72000 naadi (energy channels) controlling the body.

For eradication of physical, mental and spiritual suffering, poverty, hunger etc., and attaining physical health	Gold foil	1000 (times)	45 (days)	Paal payasam

(15)

शरज्ज्योत्स्नाशुद्धां शशियुत जटाजूट मकुटां
वरत्रास–त्राण–स्फटिक–घुटिकापुस्तककराम् ।
सकृन्न त्वा नत्वा कथमिव सतां सन्निदधते
मधुक्षीर–द्राक्षा–मधुरिमधुरीणाः फणितयः ।।

sharajjyotsnaashuddhaam
shashiyuta jaṭaajooṭa makuṭaam
varatraasa-traaṇa-sphaṭika-
ghuṭikaapustakakaraam
sakṛn natvaa natvaa kathamiva
sataam sannidadhate
madhukṣheera-draakṣhaa-madhuri
ma-dhureeṇaa: phaṇitaya:



The form of pristine pure Reality of the Goddess

How will not the continuous sweet flow of verses, like honey, milk and grapes blended together, be achieved by those good persons who have bowed down in salutation before You, who sports a spotless form like the Moon in the autumn, who has a hair-do and crown with the Moon and who displays ensign of granting freedom from fear and granting boons, who has a rosary of crystal beads and book in her hands !

Note: This verse distinctively points to the *'cit'* aspect of Tripurasundari, identified with Goddess Shaaradaa, because of the description of Her holding rosary beads, book, abhaya & vorrada posture in Her hands.

Proficiency in all scriptures, attaining excellence in music	To be drawn on a water filled bowl (to be consumed after Japa) or on a Gold foil, to be worn as Talisman after Japa	1000 (times)	45 (days)	Honey, Fruits, Sugar

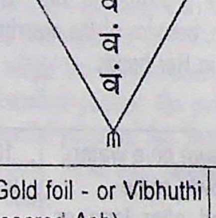
(16)

कवीन्द्राणां चेतः कमल-वन-बालातप-रुचिं
भजन्ते ये सन्तः कतिचित् अरुणामेव भवतीम् ।
विरिञ्चि प्रेयस्याः तरुणतर-श्रृङ्गार-लहरी
गभीराभिः वाग्भिः विदधति सतां रञ्जन-ममी ।।

kaveendraaṇaam cheta: kamala-
vana-baalaatapa-ruchim
bhajante ye santa: katichit
aruṇaameva bhavateem
virinchi preyasyaa: taruṇatara-
shṛngaara laharee
gabheeraabhi: vaagbhi: vidadhati
sataam ranjana-mamee

The personified form of the effulgent Sun

Those few virtuous good persons who worship You who shines like the rising Sun for the dense cluster of lotuses of the minds of lordly poets (thus making them blossom) and, hence, bears the name Aruna (the saffron tinge of the dawn), confer ecstasy in the minds of the good people by their majestic utterances like the flood-stream of romantic sentiment inspired by the glory of Goddess Saraswati, consort of Brahma.



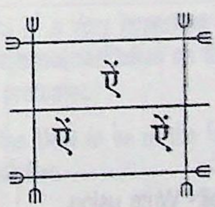
Proficiency in Vedas and Shastras and to attain oratorical skill and to get rid of speech related imperfections.	Gold foil - or Vibhuthi (sacred Ash) to be consumed after Japa	1000 (times)	45 (days)	Honey.

सवित्रीभिर्वाचां शशिमणि शिलाभङ्ग–रुचिभि:
वशिन्याद्याभि: त्वां सह जननि संचिन्तयति य: ।
स कर्ता काव्यानां भवति महतां भङ्गि–रुचिभि:
वचोभि: वाग्देवी–वदन–कमलामोद–मधुरै: ।।

savitreebhirvaachaam shashimaṇi
shilaabhanga-ruchibhi:
vashinyaadyaabhi: tvaam saha
janani sanchintayati ya:
sa kartaa kaavyaanaam bhavati
mahataam bhangi-ruchibhi:
vachobhi: vaagdevee-vadana-
kamalaamoda-madhurai:

Positioned in the midst of Deities of literary faculty

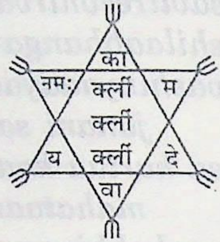
Oh Mother! One who meditates upon You, in company of the deities of speech such as Vashini who are the proficient expositors of literary tastes and who possess dazzling brilliance appearing on the explosion, composes literary works of eminence which are like fragrant outpourings from the lotus mouth of Goddess Saraswati.



Proficiency in fine arts and mastery over all Shastras	Gold foil - or Vibhuthi to be consumed after Japa	1000 (times)	45 (days)	Honey, Milk, Sugar candy and Sugarcane.

तनुच्छायाभिस्ते तरुण–तरणि–श्रीसरणिभि:
दिवं सर्वां उर्वीं अरुणिमनि–मग्नां स्मरति य: ।
भवन्त्यस्य त्रस्यद्वन–हरिण–शालीन–नयना:
सहोर्वश्या वश्या: कति कति न गीर्वाण गणिका: ।।

tanuchchaayaabhiste taruṇa-taraṇi.
shree-saraṇibhi:
divam sarvaam urveem aruṇimani-
magnaam smarati ya:
bhavantyasya trasyadvana-
hariṇa-shaaleena-nayanaa:
sahorvashyaa vashyaa: kati kati
na geervaaṇa gaṇikaa:



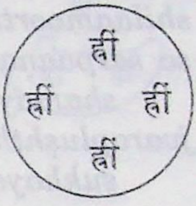
Meditation on the form of the Deity at Dawn

How innumerable will be the divine damsels like including Urvashi possessing charming eyes like the forest- fawns who fall under the charming control of the one who meditates upon You in the form of the light saffron colour of the dawn which makes all heaven and the universe submerged in its hue by the enchanting flow of rays emanating from the luster of Your body resembling the rising Sun.

Captivating the fascination of all the people, expertise in speech and literary excellence	Gold foil;- Write using Sandal paste and worship with turmeric vermillion and flowers	1000 (times)	45 (days)	Paal Payasam, milk, Betel leaf &nuts

मुखं बिन्दुं कृत्वा कुचयुगं अधस्तस्य तदधो
हरार्धं ध्यायेद्यो हरमहिषि ते मन्मथ–कलाम् ।
स सद्यः संक्षोभं नयति वनिता इत्यति–लघु
त्रिलोकी–मप्याशु भ्रमयति रवीन्दु– स्तन युगाम् ।।

mukham bindum kṛtvaa
kuchayugam adhastasya tadadho:
haraardham dhyaayedyo haramahiṣhi te
manmatha-kalaam
sa sadya: samkṣhobham nayati
vanitaa ityati-laghu
trilokee-mapyaashu bhramayati
raveendustana yugaam



Meditation on the form of the art of love

Oh Empress-consort of Paramashiva! He who meditates upon the face of women in the Bindu – the dot – and down below it the twin breasts and further down below the generating organ which is the half form of Shiva (in the Ardhanaareeswara posture) and contemplates the kamakala in those parts and with ease enraptures the lady. Not only mortal women but the entire three world with Sun and Moon as its breasts would be attached by Him.

Note: This verse esoterically speaks of a very important aspect of Samaya and Kaula worship, namely the Kaamakalaa-dhyaana(meditation on the kaama-bija) The details of this has to be learnt only from one's preceptor.

By meditating on the limbs of the Devi to be in the form of kaamabeeja (kleem), a devotee gets his identity merged with Her.

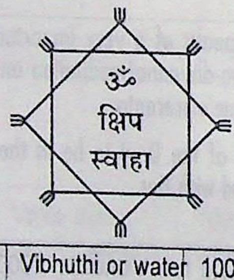
Captivating the fascination of all Kings & women and bewitching the demons and animals	Gold foil; Vibhuthi Sandal paste, Vermillion	1000 (times)	25 (days)	Milk, Honey Payasam

किरन्तीमङ्गेभ्य: किरण–निकुरुम्बामृतरसं
हृदि त्वामाधत्ते हिमकर–शिलामूर्तिमिव य: ।
स सर्पाणां दर्पं शमयति शकुन्ताधिप इव
ज्वरप्लुष्टान् दृष्ट्या सुखयति सुधाधारसिरया ।।

kiranteemangebhya: kiraṇa-
nikurumbaamṛtarasam
hṛdi tvaam aadhatte himakara-
shilaamoortimiva ya:
sa sarpaaṇaam darpam
shamayati shakuntaadhipa iva
jvarapluṣhṭhaan dṛṣhṭyaa
sukhayati sudhaadhaarasirayaa

Has a form like a statue of Moon-stone

Establish You in his heart he who meditates upon You who send waves of bliss from Your form as statue sculptured from the Moon-stone generating the ambrosial juice in clusters of rays emanating from all the limbs of the body, completely pacifies the ferocious arrogance of serpents even as the emperor of the birds Garuda does and remedies all those afflicted with fever by his mere vision streaming with nectar and makes them healthy and happy.

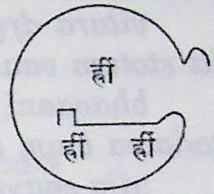


Antidote against poison, controlling venomous creatures, freedom from evil eye	Vibhuthi or water	1000 (times)	25 (days)	Milk, Payasam

(21)

तटिल्लेखातन्वीं तपन–शशि–वैश्वानर मयीं
निषण्णां षण्णा–मप्युपरि कमलानां तव कलाम् ।
महापद्माटव्यां मृदित–मल–मायेन मनसा
महान्त: पश्यन्त: दधति परमाह्लाद–लहरीम् ।।

taṭillekhaatanveem tapana-shashi-
vaishvaanara mayeem
nishaṇṇaam ṣhaṇṇaam-apyupari
kamalaanaam tava kalaam
mahaapadmaaṭavyaam mṛdita-
mala-maayena manasaa
mahaanta: pashyanta: dadhati
paramaahlaada-lahareem



Has a form like a streak of lightning

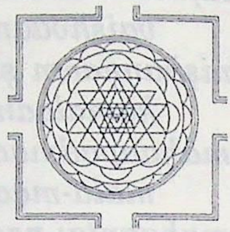
Noble people with their minds purified of all taints like avarice and delusions arising from Avidyaa (ignorance) attain boundless Bliss flowing waves after waves, perceiving Your 'kalaa' of 'Saadhaa' which is stabilized in the Sahasraara chakra in the thick foliage of lotuses above the six basic control chakras, shining in the forms of the Sun, Moon and Fire and possessing a very subtle effulgence resembling the streak of lightning.

Note: The region from Moolaadhaara and Svaadhishthaana represents the base sexual rendences and the Brahma-granthi the level of consciousness regarding physical aspects. The next two chakras Manipoora and Anaahata terminate in Vishnu - granthi- the region of Sun light. The two Chakras there namely the Vishuddhi and Aajya end in Rudra-granthi the region of Moon-nectar.

Over and above these six is the transcendant 1000 peteled lotus which holds the Saadaakhya kalaa of Shakti, which is responsible for the creation of the cosmos.

Annihiliation of enemies Freedom from anger, Developing courage.	Gold, Silver or Copper foil	1000 (times)	11 (days)	Fruit, Honey Jaggery.

भवानि त्वं दासे मयि वितर दृष्टिं सकरुणां
इति स्तोतुं वाञ्छन् कथयति भवानि त्वमिति यः ।
तदैव त्वं तस्मै दिशसि निजसायुज्य-पदवीं
मुकुन्द-ब्रह्मेन्द्र-स्फुट-मकुट-नीराजितपदाम् ।।



bhavaani tvam daase mayi
vitara drṣhṭim sakaruṇaam
iti stotum vaanchchạn kathayati
bhavaani tvamiti ya:
tadaiva tvam tasmai dishasi
nija-saayujya-padaveem
mukunda-brahmendra-sphuṭa-
makuṭa-neeraajita-padaam

The power and glory of extolling

Oh Bhavani (consort of 'Bhava' meaning 'Shiva')! One who utters the twin syllables of "Bhavani tvam" (Oh Bhavani You!) desiring to extol You in worship expressing the craving "Kindly direct Your merciful sight towards me", is conferred by You merger with Yourself understanding the words to mean 'May I be Your into Your feet which have been lit up with the radiance from the crowns of Vishnu, Brahma and Indra.

Note: In Sanskrit the word Bhavani by itself would mean the "consort of Bhava(Shiva)". It is also a verbal form of imperitive mood, singular in first person - which would mean "May I become" Here though the devotee only addresses the Goddess as "Bhavani! (Oh consort of Bhava!"), Devi in all her love takes 'Bhavani' to mean " May I become" Tvam- 'You' , and immediately confers upon him, the state of union with Herself. This verse highlights the unconditional love which Devi has towards her devotees.

Attaining all prosperity and leading a royal life	Gold or Copper foil to be worn as talisman after Japa	1000 (times)	45 (days)	Variety Rice

त्वया हृत्वा वामं वपुरपरितृप्तेन मनसा
शरीरार्धं शंभो: अपरमपि शङ्के हृतमभूत् ।
यदेतत् त्वद्रूपं सकलमरुणाभं त्रिनयनं
कुचाभ्यामानम्रं कुटिल शशिचूडालमकुटम् ।।

tvayaa hṛtvaa vaamam
vapuraparitṛptena manasaa
shareeraardham shambho:
aparamapi shanke hṛtamabhoot
yadetat tvadroopam sakalamaruṇaabham
trinayanam
kuchaabhyaamaanamram kuṭila
shashichooḍaalamakuṭam

Shakti's power is inclusive of the aspects of Shiva

The fact that the form of Yours shining in my heart is dazzling with red hue, with three eyes, a little bent forward due to the pair of heavy breasts and appears with a crown of the crescent Moon makes me suspect that not withstanding the left half of Shiva's body having been taken over by You, the other half also been has also wrested from him on account of Your insatiate mind!



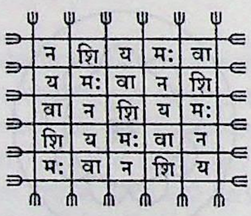
Relief from debt, disease and all hindrances to attain peaceful life	Gold foil; Japa to be performed in house	1000 (times)	45 (days)	Paal payasam, Urud dal Vada.

जगत्सूते धाता हरिरवति रुद्रः क्षपयते
तिरस्कुर्वन्नेतत् स्वमपि वपुरीशस्तिरयति ।
सदापूर्वः सर्वं तदिदं अनुगृह्णाति च शिवः
तवाज्ञां आलम्ब्य क्षणचलितयोः भ्रूलतिकयोः ॥

jagatsoote dhaataa hariravati
rudra: kṣhapayate
tiraskurvannetat svamapi
vapureeshastirayati
sadaapoorva: sarvam tadidam
anugṛhṇaati cha shiva:
tavaanjnyaam aalambya
kṣhaṇachalitayo: bhroolatikayo:

The charm of the eyebrow structure of the Goddess

Brahma creates the universe, Vishnu protects it and Rudra dissolves it. Maheswara (the mighty glorious Lord) gets these three immersed in him and makes his body vanish. Shiva with the prefix of 'Sada' to his name (Sadashiva) favours all these entities in accordance with the orders signified in split-seconds by the movement of the creepers of Your brows.



Immunity from evil spirits and goblins	Gold foil -To be worn as Talisman after Japa	1000 (times)	20 (days)	Honey, Urud-dal vada Sweet, sesame rice.

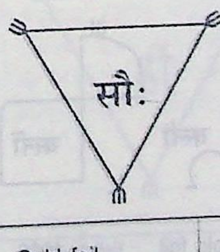
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त्रयाणां देवानां त्रिगुणजनितानां तव शिवे
भवेत्पूजा पूजातव चरणयोर्या विरचिता ।
तथा हि त्वत्पादोद्वहन मणिपीठस्य निकटे
स्थिता ह्येते शश्वन्मुकुलित करोत्तंस मकुटाः ।।

trayaaṇaam devaanaam
triguṇajanitaanaam tava shive
bhavetpoojaa poojaatava
charaṇayoryaa virachitaa
tathaa hi tvatpaadodvahana
maṇipeeṭhasya nikaṭe
sthitaa hyete shashvanmukulita
karottamsa makuṭaa:

Propitiation of the Goddess covers the worship of the triumvirate deities

Oh Consort of Shiva! Whatever worship is performed at Your feet it becomes worship automatically of the triumvirate deities who were born out of Your three dispositions (Sathva, Rajas and Tamas). It is but appropriate indeed that these three are always standing near the gem-studded foot-rest of Yours with their palms joined in salutation over their crowns.



Attaining good emolument, places of honour and prosperity	Gold foil	1000 (times)	45 (days)	Honey

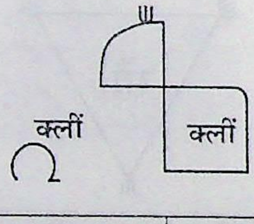
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विरिञ्चिः पञ्चत्वं व्रजति हरिराप्नोति विरतिं
विनाशं कीनाशो भजति धनदो याति निधनम् ।
वितन्द्री माहेन्द्री विततिरपि संमीलितदृशा
महासंहारेऽस्मिन् विहरति सति त्वत्पतिरसौ ॥

virinchi: panchatvam vrajati
hariraapnoti viratim
vinaasham keenaasho bhajati
dhanado yaati nidhanam
vitandree maahendree vitatirapi
sammeelitadṛshaa
mahaasamhaareऽsasmin
viharati sati tvatpatirasau

The power and glory of dedication to her husband by the Goddess

At the time of the final dissolution of the entire universe Brahma is dead, Vishnu also is laid to rest, Yama (God of death) is also exterminated, Kubera (God of Wealth) meets his end and the successive Indra closing their eyes enter into endless sleep. Oh the most dedicated one to Your husband! At the time of such total dissolution Your husband revels in sporting with You.



Freedom from hindrances caused by the enemies	Gold foil or lead foil	1000 (times)	6 (new Moon days)	Sarkkarai pongal

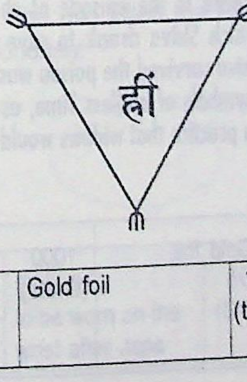
(27)

जपो जल्पः शिल्पं सकलमपि मुद्राविरचना
गतिः प्रादक्षिण्यक्रमणम् अशनाद्याहुति विधिः ।
प्रणामः संवेशः सुखमखिलम् आत्मार्पणदृशा
सपर्यापर्यायस्तव भवतु यन्मे विलसितम् ।।

japo jalpa: shilpam sakalamapi
mudraavirachanaa
gati: praadakṣhiṇyakramaṇam
ashanaadyaahuti vidhi:
praṇaama: samvesha: sukhamakhilam
aatmaarpaṇadṛshaa
saparyaaparyaayastava bhavatu
yanme vilasitam

Mental worship of the goddess through timely actions

With the spirit of dedication of the Self, may my prattling become Your eulogy artistic creations become the expression of Your different postures, stroll become the circumambulation around You, food etc. become my offerings of oblations in sacrifice to You, my lying down become prostration to You and whatever else action is performed by me effortlessly with ease, may all that become worship to You.

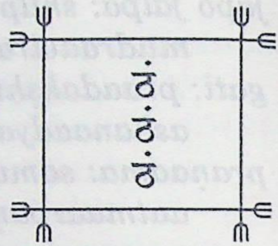


Attaining knowledge of self (Atma jnyaana)	Gold foil	1000 (times)	45 (days)	Milk

(28)

सुधामप्यास्वाद्य प्रतिभयजरामृत्युहरिणीं
विपद्यन्ते विश्वे विधिशतमखाद्या दिविषदः ।
करालं यत्क्ष्वेलं कबलितवतः कालकलना
न शंभोः तन्मूलं तव जननि ताटङ्कमहिमा ॥

sudhaamapyaasvaadya
pratibhayajaraamṛtyuhariṇeem
vipadyante vishve vidhishata-
makhaadyaa diviṣhada:
karaalam yatkṣhvelam
kabalitavata: kaalakalanaa
na shambho: tanmoolam tava
janani taaṭankamahimaa



The glory of the ear-jewels of the goddess

In spite of having consumed nectar which eradicates the decrepitude of old-age and death, all deities like Brahma and Indra meet with destruction at the time of the final dissolution of the universe. However, if there is no such calamitous end to Shiva who had consumed the most virulent Halahala poison, it is because of the power of Your ear-ornaments only.

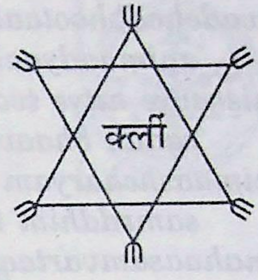
Note: This verse has a reference to the episode of churning of milky ocean which produced Kaalakoota poison, which Shiva drank to save the world from Anihiliation. Aachaarya Shankara says, that Shiva survived the poison was due to the greatness of Devi, who wears Sun and Moon, the symbols of endless Time, as her ear-ornaments, therefore could never be widowed. (It was a practice that widows would remove their ear-ornaments.)

Freedom from untimely death and attaining longevity	Gold foil	1000 (times)	45 (days)	Trimadhuram, Paal Payasam, Betel-leaf & nut

(29)

किरीटं वैरिञ्चं परिहर पुरः कैटभभिदः
कठोरे कोटीरे स्खलसि जहि जंभारिमकुटम् ।
प्रणम्रेष्वेतेषु प्रसभमुपयातस्य भवनं
भवस्याभ्युत्थाने तव परिजनोक्तिः विजयते ।।

kireeṭam vairincham parihara
pura: kaiṭabhabhida:
kaṭhore koṭeere skhalasi
jahi jambhaarimakuṭam
praṇamreṣhveteṣhu prasabha-
mupayaatasya bhavanam
bhavasyaabhyutthaane tava
parijanokti: vijayate



The grandeur of Paramashiva being welcomed by the Goddess

The jubiliation made by Your accompanists hailing victory when You, rising up in respect, hurriedly proceed towards Paramashiva who is coming to Your palace unannounced unmindful of Brahma and others, worshipping You cautioning You " Be careful to avoid the crown of Brahma, do not stumble upon the hard crown of Vishnu who had killed the Kaitabha demon, Step off the crown of Indra" resound gloriously.

Taming of wild nature	Gold foil to be worn on the wrist after Japa	1000 (times)	45 (days)	Sarkkarai - Pongal

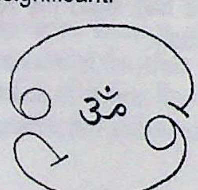
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स्वदेहोद्भूताभिः घृणिभिः अणिमाद्याभिः अभितः
निषेव्ये नित्ये त्वामहमिति सदा भावयति यः ।
किमाश्चर्यं तस्य त्रिनयनसमृद्धिं तृणयतो
महासंवर्ताग्निः विरचयति नीराजनविधिम् ॥

svadehodbhootaabhi: ghṛṇibhi:
aṇimaadyaabhi: abhita:
niṣhevye nitye tvaamahamiti
sadaa bhaavayati ya:
kimaashcharyam tasya trinayana-
samṛddhim tṛṇayato
mahaasamvartaagni: virachayati
neeraajanavidhim

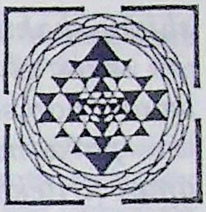
<u>Propitiating the goddess as one's own Atman (Self)</u>

Oh Eternal One! Is there any surprise in that the mighty conflagration of fire at the time of deluge functions mildly just as an auspicious propitiation by the lighted camphor for the devotee who ever meditating as his very Atman (Self) upon You, surrounded by the eight deities like Anima appearing as rays generated from Your body worthy of adoration and who considers even his merger in Shiva himself as insignificant.



To attain siddhi and skill of entering another body (parakaaya - pravesha)	Gold foil	1000 (times)	96 (days)	Sarkkarai pongal, Trimadhuram

चतु: षष्ट्या तन्त्रै: सकलमतिसन्धाय भुवनं
स्थितस्तत्तत्सिद्धिप्रसवपरतन्त्रै: पशुपति: ।
पुनस्त्वन्निर्बन्धादखिल पुरुषार्थैकघटना
स्वतन्त्रं ते तन्त्रं क्षितितलं अवातीतरदिदम् ।।



chatu: ṣhaṣhṭyaa tantrai: sakalam
atisandhaaya bhuvanam
sthitastattat-siddhiprasava-
paratantrai: pashupati:
punastvannirbandhaadakhila
puruṣhaarthaikaghaṭanaa
svatantram te tantram
kṣhititalam avaateetaradidam

Sixty-four tantras (observances of seeking satisfaction)

Lord Pasupati (Paramashiva) having filled the universe with sixty-four tantras (observances of seeking material satisfaction), each of which confers the fulfillment of the desire expressed was resting. But, on Your prompting and insistence he sent down to the universe that tantra of Yours – Srividya - which is capable of conferring all the objectives together.

Note: This verse speaks of sixty-four tantras promulgated by Shiva, keeping short-time goals as perspective . These tantras were not entirely directed towards attaining liberation, hence due to the insistence of Devi, Shiva gave out the pure tantra, identified by Bhaaskararaaya with Vaamakeshvara Tantra, which contains the mantra and mode of worship of Tripurasundari.

To gain popularity with people especially of Royal stature	Gold or Copper foil / Vibhuthi	1000 (times)	45 (days)	Sarkkarai pongal curd-rice, Urud dal vada

शिवः शक्तिः कामः क्षिति रथ रविः शीतकिरणः
स्मरो हंसश्शक्रः तदनु च परामारहरयः ।
अमी हृल्लेखाभिः तिसृभिः अवसानेषु घटिताः
भजन्ते वर्णास्ते तव जननि नामावयवताम् ।।

shiva: shakti: kaama: kṣhiti ratha
ravi: sheeta kiraṇa:
smaro hamsashshakra: tadanu cha
paraamaaraharaya:
amee hṛllekhaabhi: tisṛbhi:
avasaaneṣhu ghaṭitaa:
bhajante varṇaaste tava janani
naamaavayavataam

Srividya, the fifteen –lettered chant

Oh Mother! The mantra consisting of three groups having The beejakshara 'ka' of Shiva, beejakshara 'yey' of Shakti, beejakshara 'ee' of Manmatha,(deity of love), beejakshara 'la' of the Earth, thereafter, beejakshara 'ha' of the Sun, beejakshara 'sa' of the Moon with cool rays, beejakshara 'ka' of Manmatha,(deity of love), beejakshara 'ha' of the Hamsa (Swan) manthra, beejakshara 'la' of Indra, thereafter, beejakshara 'sa', the supreme seed, beejakshara 'ka 'of Manmatha (deity of love) and beejakshara 'la' of Hari, to all these letters, the Bhuvaneswari beeja of Yours with their reverberating hums are suffixed to each group at their respective positions and this constitute the limbs of Your Mantra .

(32)



Note: As a standard procedure, the beejakshara etc; are not directly mentioned, same is followed while speaking of other esoteric aspects. This is to ensure that only after direct initiation from a Guru, these principles should be put into practice.

According to the dictum of mantra Shaastra, the mantra (panchadashee) of Tripurasundari is given here. Lakshmidhara, the commentator adds that another letter 'Srim' should be added, which makes it shodasi, truly making it as 'Sri Vidya. Lakshmidharaa interprets this as Kaadi Vidya. (Kaadi Vidya, Haadi Vidya, Saadi vidya- are the three streams of mantra traditions in Srividya)

The greatness of panchadashi is that the mantra, consisting three segments (koota) is equated with chanting Gayatri 4 times. Each segment confess the benifit of chanting the Gayatri once, and unity of segments confers the benefit of Gayatri japa performed once.

There is no mantra in the world which can equal Panchadashi's greatness, for it is assured in the tantra's that only in one's last birth can one have the fortune of being initiated into Panchadashi Mantra.

Progress in businees, Attaining skill in alchemical and other science	Gold or Copper foil to be placed in the place of Business	1000 (times)	45 (days)	Sarkkarai pongal, Curd-rice, Urud dal vada

स्मरं योनिं लक्ष्मीं त्रितयमिदमादौ तव मनो:
निधायैके नित्ये निरवधिमहाभोगरसिका: ।
भजन्ति त्वां चिन्तामणिगुणनिबद्धाक्षवलया:
शिवाग्नौ जुह्वन्त: सुरभिघृतधाराहुति शतै: ।।

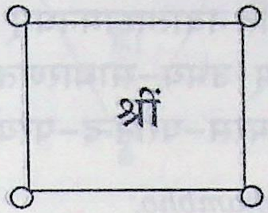
smaram yonim lakṣhmeem tritayamida-
maadau tava mano:
nidhaayaike nitye niravadhimahaa
bhogarasikaa:
bhajanti tvaam chintaamaṇiguṇa
nibaddhaakṣhavalayaa:
shivaagnau juhvanta: surabhi
ghṛtadhaaraahuti shatai:

Saubhaagya mantra (chant of prosperity)

Oh Eternal One! few persons who are reveling in the Bliss of incessant meditation on the combination of the expression 'kleem' of Manmatha (deity of love) occurring at the beginning of Your fifteen-lettered mantra, the Bhuvaneswari mantra 'hreem' and Lakshmi mantra ' sreem', continue to consider the ensuing thoughts from their mind as rosary and propitiate You offering hundreds of oblations in sacrificial fire of the Shakti triangle, the Bliss of their Self (Atman) which is like the ghee offered by the divine cow Kamadhenu.

Acquiring wealth	Gold foil; The Japa should be performed holding a coin in hand	1000 (times)	45 (days)	Pongal, Variety rice, Honey

(33)



Note: The word 'mahabhogarasikas,' according to Lakshmidhaara indicates Samayachaarins, the inner worshippers. The three syllables added makes it as sixteen syllabled sodasi (asta-dashaakshari according to Lakshmidhaara)

Through meditative process, mantra is repeated and a triangle is established in Anaahata(heart chakra). Devi is brought from Bavindava sthaana to Anaahata and the fire of Anaahata is lit there and called Shivagni, countless oblations of ghee from Kaamadhenu is offered in shivaagni. The devotee wears rosary of Chintaamani the wish-yielding jem.

The significance of this internal worship is that apart from spiritual discipline, wordly prosperities can also be attained.

The term "chintaamani guna nibaddhaakshavalayaa:" indicates the methadology of Japa using Akshamaala. The central bead of the rosary (Akshamaala) is called Meru. The japa of a Mantra should be only till one reaches the Meru. It is indicated by the letter 'Ksha'.

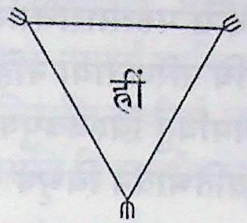
शरीरं त्वं शंभो: शशिमिहिर–वक्षोरुह युगं
तवात्मानं मन्ये भगवति नवात्मानमनघम् ।
अत: शेष: शेषीत्ययम् उभय–साधारणतया
स्थित: संबन्धो वां समरस–परानन्द–परयो: ।।

shareeram tvam shambho:
shashimihira-vakṣhoruha yugam
tavaatmaanam manye bhagavati
navaatmaanam-anagham
ata: sheṣha: sheṣheetyayam
ubhaya saadhaaraṇatayaa
sthita: sambandho vaam samarasa-
paraananda-parayo:

Relationship of the possessor and possessed

Oh Bhaghavati! With my mental union I perceive You with Sun and Moon as Your breasts, as the body of Paramashiva and Paramashiva with his nine aspects – Kaala, (time), Kaula (colour), Naama(name), Jnana(knowledge), Chitta(mind), Naada(sound), Bindu (dot of concentration), Kalaa (alphabets)and Jiva(self) – as Your body. Therefore, the relationship of the possessor and possessed confers on both of You the Supreme Bliss in equated measure as (Anandha Bhairava and Anandha Bhairavi)

Cure from Rheumatism and other joints related diseases.	Gold foil	1000 (times)	45 (days)	Honey, Ground-pepper, Ghee



Note: According to the Shaktas (Kaulas),the Shiva and Shakti are of equal status or importance. Shiva is called Navaatman, i.e. having nine forms or vyuhas- Kaala, Kula, Naama, Jnyaana, Chitta, Naada, Binduu, Kalaa and Jeeva.

Kaala: time, Kula : Colours, Naama:conventional names, Jnyaana:differentiate and undifferentiated knowledge, Chitta:mind, senses, intellect etc, Naada: Sound in its four-fold aspect of paraa (Supreme & primordial); pashyantee (the sound which manifested as mantra, hence seen) madhyamaa (the sound audible to the Yogis in meditation) and vaikhari (speech of men), Bindu: the six Chakras beginning with moolaadhaara, Kalaa: mantra – the Maatrakaaksgaras (52 alphabets) and Jiva: the individual self within each body.

The shloka emphasises the essential unity between Shiva and Shakti, accepting their role as complementing each other.

The unity of power and the possessor of power (Shakti and Shakta) is spoken of here by Aachaaryal Shankara to put to rest, any theory that treats Shiva or Shakti as superior among the two.

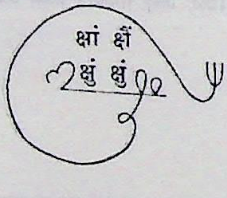
(35)

मनस्त्वं व्योम त्वं मरुदसि मरुत्सारथिरसि
त्वमापः त्वं भूमिः त्वयि परिणतायां नहि परम् ।
त्वमेव स्वात्मानं परिणमयितुं विश्ववपुषा
चिदानन्दाकारं शिवयुवतिभावेन बिभृषे ।।

manastvam vyoma tvam marudasi
marutsaarathirasi
tvamaapa: tvam bhoomi: tvayi
pariṇataayaam nahi param
tvameva svaatmaanam pariṇamayitum
vishvavapuṣhaa
chidaanandaakaaram
shivayuvatibhaavena bibhṛṣhe

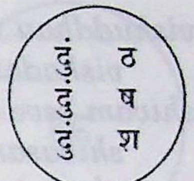
Goddess shining in all the six chakras (Control centres)

You shine as the mind in the (Aajna chakra), as space (in the Visuddhi chakra), as air (in Anahatha chakra), and as fire (in Swadhishtana Chakra). You are the element of water as well as earth. As You Yourself have manifested as the entire universe there is nothing else other than You. In order to manifest Yourself as the universe, You assume the form of Consciousness-Bliss with the feeling that You are the consort of Paramashiva.



Cure from diseases such as Tuberculosis etc.	Gold foil - to be worn as Talisman after Japa .	1000 (times)	45 (days)	Sarkkarai payasam, Honey

तवाज्ञाचक्रस्थं तपन–शशिकोटि–द्युतिधरं
परं शंभुं वन्दे परिमिलित–पार्श्वं परचिता ।
यमाराध्यन् भक्त्या रविशशि शुचीनां अविषये
निरालोकेऽलोके निवसति हि भालोकभुवने ।।



tavaajnyaachakrastham tapana-
shashikoṭi-dyutidharam
param shambhum vande parimilita-
paarshvam parachitaa
yamaaraadhyan bhaktyaa ravishashi
shucheenaam aviṣhaye
niraalokeऽaloke nivasati hi
bhaalokabhuvane

The form of Supreme Shambhu in Aajna Chakra

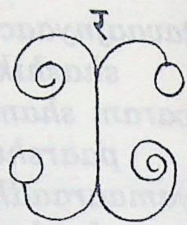
I bow down to that Supreme Shambhu who resides in Your Aajna chakra, who is effulgent with the brilliance of crores of Suns and Moons, who is embraced from both sides in the rear by You in Your dual forms of Saguna and Nirguna (with and without form respectively). If one propitiates such a God with devotion he is sure to reside in the dazzling resort of merger in You – that resort transcends the pale of the combined effulgence of the Sun, Moon and Fire, beyond the range of vision and totally different from the visible world.

Note: The experience of the devotee who raises the Kundalini to the ajnyaa chakra is narrated. The divine couple here are called Parashambhunaatha and Chitprashamba.

Eradication of all ailment and attaining progress in health	Gold foil (to be worn as talisman after Japa) or in water to be taken bath in it after Japa	1000 (times)	45 (days)	Vada, Appam, Payasam

(37)

विशुद्धौ ते शुद्ध–स्फटिक–विशदं व्योमजनकं
शिवं सेवे देवीमपि शिवसमान–व्यवसिताम् ।
ययोः कान्त्या यान्त्याः शशिकिरण–सारूप्यसरणेः
विधूतान्तर्ध्वान्ता विलसति चकोरीव जगती ।।



vishuddhau te shuddha-sphaṭika-
vishadam vyomajanakam
shivam seve deveemapi
shivasamaana-vyavasitaam
yayo: kaantyaa yaantyaa:
shashikiraṇa-saaroopyasaraṇe:
vidhootaantardhvaantaa vilasati
chakoreeva jagatee

Meditation on Parvati and Parameshwara in the Visuddhi Chakra

I bow down before Shiva who has a clear crystalline form and is the creator of space, in Your Visuddhi Chakra, and You Yourself who is of identical resolves with his (Shiva's) in all cases. I salute You both from whom emanate the rays like those of the Moon by which the darkness of ignorance of the world gets removed and it shines like the chakora bird reveling under the Moon.

Note: In Vishuddhi Chakra, the ignorance is removed and there is upsurge of light of consciousness. The divine couple in this chakra are called Vyomeshvara & Vyomeshvari,

Freedom from all obstacles caused due to black-magic etc. and developing physical health.	Gold-foil, sloka to be written on water to be consumed after Japa	5000 (times)	45 (days)	Payasam, Fruit, Coconut, Urud dal vada.

(38)

समुन्मीलत्संवित्कमल–मकरन्दैक–रसिकं
भजे हंसद्वन्द्वं किमपि–महतां मानसचरम् ।
यदालापात् अष्ठादश–गुणित–विद्यापरिणतिः
यदादत्ते दोषात् गुणमखिलं अद्भ्यः पय इव ॥

samunmeelatsamvitkamala-
makarandaika-rasikam
bhaje hamsadvandvam kimapi-
mahataam maanasacharam
yadaalaapaat aṣhṭhaadasha-
guṇita-vidyaapariṇati:
yadaadatte doṣhaat guṇamakhilam
adbhya: paya iva



<u>The merger of the jiva and Brahman in Anahatha chakra</u>

I salute the pair of Swans who delight swimming in the lakes of the minds of great people and who are connoisseurs of the honey of the bliss of the fully blossomed lotus of knowledge . From their pleasant dialogues evolve the different types of sciences, reckoned as eighteen in number. They filter out the faults from merits like milk being extracted from water.

Note: In the Anaahata Chakra, the Saadhaka attains expertise in the eighteen-fold scriptural knowledge – 4 vedas. 6 vedangas namely Siksha, Kalpa, Vyakaraa, Niruikta, Jyotisha, Chandas, Mimaamsa, Nyaaya, Puraana, Dharmashaastra, 4 Upavedas- Ayurveda, Dhanur veda Gaandharva veda and Arthashaastra. The divine couple here are Hamseshvara and Hamseshvari.

Freedom from Balaarishta (infantile diseases)	Gold-foil, shloka to be written on water to be consumed after Japa	5000 (times)	45 (days)	Honey

(39)

तव स्वाधिष्ठाने हुतवहं अधिष्ठाय निरतं
तमीडे संवर्तं जननि महतीं तां च समयाम् ।
यदालोके लोकान् दहति महसि क्रोधकलिते
दयार्द्रा यादृष्टिः शिशिरं उपचारं रचयति ।।

tava svaadhiṣhṭhaane hutavaham
adhiṣhṭhaaya niratam
tameeḍe samvartam janani
mahateem taam cha samayaam
yadaaloke lokaan dahati
mahasi krodhakalite
dayaardraa yaadṛṣhṭi:
shishiram upachaaram rachayati

ठं	पं	प
षं	सं	

Goddess as Kameswari in Swadhishtana

Oh Mother! Meditating on the element of fire in Your *Swaadhishthana,* I adore that Rudra who dazzles incessantly as the fire of deluge, and Yourself also, in the form of that mightily powerful Samaya (potent Maha Shakti.) When that fiery vision of Rudra grows large due to fury and burns down the worlds, it is the vision of Yours, streaming with mercy that extends the comfort of coolness.

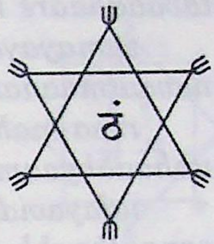
Note: The Svaadhishthaana chakra is described. The Deity here is Samvarteshvara or Kaalaagni Rudra who with his flames destroys the universe. The merciful glance of Mother Samayaamba restores the universe afresh.

Relief from bad-dreams	Gold-foil	108 (times)	12 (days)	Honey, Pongal, Paal payasam

(40)

तटित्वन्तं शक्त्या तिमिर–परिपन्थि–स्फुरणया
स्फुरन्नानारत्नाभरण परिणद्धेन्द्र–धनुषम् ।
तव श्यामं मेघं कमपि मणिपूरैक–शरणं
निषेवे वर्षन्तं हरमिहिर–तप्तं त्रिभुवनम् ।।

taṭitvantam shaktyaa timira-
paripanthi-sphuraṇayaa
sphurannaanaaratnaabharaṇa
pariṇaddhendra-dhanuṣham
tava shyaamam megham kamapi
maṇipooraika-sharaṇam
niṣheve varṣhantam haramihira-
taptam tribhuvanam



<u>Goddess is like a streak of lightning amidst the clouds in the Manipuraka charka</u>

I worship Your manifestation of an ever auspicious nature which is like the wonderful cloud which by its showers cools the three worlds burnt down by Rudra like the Sun's heat at deluge, which has as its only resort Your Manipuraka chakra, which is accompanied by the streak of lightning, the supreme power dazzling as the enemy of darkness, which is like the rainbow made by reflection (of hue from Manipoora) and which is darkish grey in hue.

Note: The region below the Manipoora are dark, hence just like the lightning illuminating dark night , the grace of Maheshwara would illumine the inner sphere of the Saadhaka along with nectar like shower of Saudaminiamba.

To attain power to gaze into future through dream visions.	Gold foil; to be placed under the pillow after Japa	1000 (times)	45 (days)	Honey, Paal payasam Betel -leaf and nut

तवाधारे मूले सह समयया लास्यपरया
नवात्मानं मन्ये नव–रस–महाताण्डव–नटम् ।
उभाभ्यां एताभ्यां उदयविधिं उद्दिश्य दयया
सनाथाभ्यां जज्ञे जनक–जननीमत् जगदिदम् ।।

यं
ह्रीं

tavaadhaare moole saha
samayayaa laasyaparayaa
navaatmaanam manye nava-
rasa-mahaataaṇḍava-naṭam
ubhaabhyaam etaabhyaam
udayavidhim uddishya dayayaa
sanaathaabhyaam jajnye janaka-
jananeemat jagadidam

The dance of delight at the Mooladhara chakra

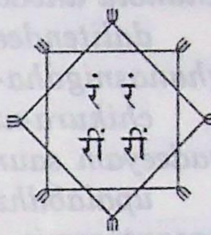
I worship Ananda Bhairava who is performing the excellent dance (Mahataandava) depicting the nine sentiments together with You assuming the name of Samayaa keen on intent of dancing (lasya) in Your Moolaadhaara chakra. For the regeneration of the world which was destroyed in the great deluge, this universe has a father and a mother in both of You who are ever merciful.

Note: In Moolaadhaara, the Lord Aadinaatha and Amba Laasyeshvari perform the dance of destruction so as to allow the world to evolve to enable Jiva to experience his karmas and prepare for moksha. At the end of this Taandava of Aadinaatha and laasya of Laasyeshvari the universe evolves again.

Freedom from stomach related diseases	Gold foil; to be worn as talisman or salt (to be consumed as medicine) after Japa	4000 (times)	30 (days)	Honey, Pongal

गतैर्माणिक्यत्वं गगन–मणिभिः सान्द्रघटितम्
किरीटं ते हैमं हिमगिरिसुते कीर्तयति यः ।
स नीडे यच्छायाच्छुरणशबलं चन्द्रशकलम्
धनुः शौनासीरं किमिति न निबध्नाति धिषणाम् ।।

gatairmaaṇikyatvam gagana-
maṇibhi: saandraghaṭitam
kireeṭam te haimam himagirisute
keertayati ya:
sa neeḍe yachchḥaayaachchḥuraṇa-
shabalam chandrashakalam
dhanu: shaunaaseeram kimiti
na nibadhnaati dhiṣhaṇaam



Waves of the Bliss of beauty of the Goddess

(Description of the goddess from head to foot)

Description of the crown

Oh daughter of the Himalayas! How can one desist from introducing the concept of comparing with Indra's rainbow the digit of the Moon appearing with a wonderful hue by the reflection of the brilliant effulgence of the gems in Your crown, when embarking upon the description of Your golden crown densely embedded with the twelve Suns who have assumed the form of gems to be at Your service!

Freedom from water related diseases. such as dropsy.	Gold foil; Sesame powder and ajwain should be partaken	1000 (times)	45 (days)	Milk, Sugar

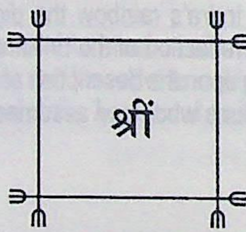
(43)

धुनोतु ध्वान्तं नस्तुलित–दलितेन्दीवर–वनम्
घनस्निग्ध–श्लक्ष्णं चिकुर–निकुरुम्बं तवशिवे ।
यदीयं सौरभ्यं सहजम् उपलब्धुं सुमनसो
वसन्त्यस्मिन् मन्ये वलमथनवाटीविटपिनाम् ।।

dhunotu dhvaantam nastulita-
dalitendeevara-vanam
ghanasnigdha-shlakṣhṇam
chikura-nikurumbam tavashive
yadeeyam saurabhyam sahajam
upalabdhum sumanaso
vasantyasmin manye
valamathanavaaṭeeviṭapinaam

Description of the hair -locks

Oh consort of Shiva! May Your dense and soft hair-locks shining like the foliage of well-blossomed lilies remove, the darkness (ignorance) of our interior mind. I think that the flowers of the trees in the garden of Indra reside in Your hair-locks in order to get their fragrance from Your hair-locks.



Captivating the fascination of every person	Gold-foil; to be worn as Talisman after Japa	1000 (times)	45 (days)	Coconut, Fruit, Honey, Betel leaf & nut

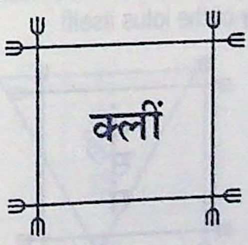
(44)

तनोतु क्षेमं नस्तव वदनसौन्दर्यलहरी
परीवाहः स्रोतः सरणिरिव सीमन्तसरणिः ।
वहन्ती सिन्दूरं प्रबल कबरीभारतिमिर
द्विषां बृन्दैः बन्दीकृतमिव नवीनार्क–किरणम् ।।

tanotu kṣhemam nastava
vadanasaundaryalaharee
pareevaaha: srota: saraṇiriva
seemantasaraṇi:
vahantee sindooram prabala
kabareebhaaratimira
dviṣhaam bṛndai: bandeekṛtamiva
naveenaarka-kiraṇam

Description of the parting in the hair-locks

May the parting in Your hair-locks sporting the kumkum(vermilion) like the radiance of the rising Sun captured by the their competetors in the form of Your hair-locks and appearing as the overflow stream of the exquisite beauty of Your face, confer welfare on us.



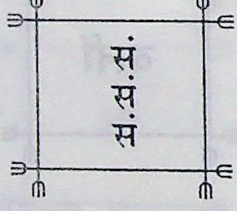
Alleviation of ill-health and hysteria	Gold foil, Turmeric, Vermilion	1000 (times)	12 (days)	Honey, Coconut Pongal Betel nut, and leaf

अरालैः स्वाभाव्यात् अलिकलभ–सश्रीभिः अलकैः
परीतं ते वक्त्रं परिहसति पङ्केरुह–रुचिम् ।
दरस्मेरे यस्मिन् दशन–रुचि–किञ्जल्करुचिरे
सुगन्धौ माद्यन्ति स्मर–दहन–चक्षुःमधुलिहः ।।

araalai: svaabhaavyaat
alikalabha-sashreebhi: alakai:
pareetam te vaktram parihasati
pankeruha- ruchim
darasmere yasmin dashana-
ruchi-kinjalkaruchire
sugandhau maadyanti smara-
dahana-chakṣhu: madhuliha:

Description of the hair form above the forehead

That face of Yours which appears a little blossomed by Your smile, which shines with the petals of the rows of Your teeth and by which the honey bees of the eyes of Shiva who burnt down Manmatha (deity of love) become enticed, surrounded by the naturally curling hair and shining as though by the glow of little bees ,being encircled by the hair-locks over the top of the forehead, seems to be laughing at the beauty of the lotus itself!



To attain powers to prophesy future (fortune telling)	Gold foil	1000 (times)	45 (days)	Honey, Fruit, Sugar candy

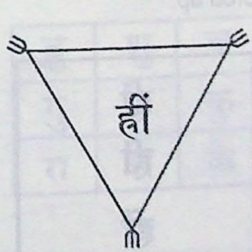
(46)

ललाटं लावण्य–द्युति–विमलं आभाति तव यत्
द्वितीयं तन्मन्ये मकुट–घटितं चन्द्रशकलम् ।
विपर्यास–न्यासात् उभयमपि संभूय च मिथ:
सुधालेपस्यूति: परिणमति राकाहिमकर: ।।

lalaaṭam laavaṇya-dyuti-
vimalam aabhaati tava yat
dviteeyam tanmanye makuṭa-
ghaṭitam chandrashakalam
viparyaasa-nyaasaat ubhayamapi
sambhooya cha mitha:
sudhaalepasyooti: pariṇamati
raakaahimakara:

Description of the forehead resembling the half-Moon

I think that the forehead of Yours shining like the Moon is the second counterpart of the digit of the Moon on Your crown. If these two are united together again, the two will blend together resulting in the formation of the full Moon brimming with nectar.



Everlasting marital relationship, attaining progeny	Gold foil	1000 (times)	45 (days)	Honey, Paal payasam

भ्रुवौ भुग्ने किञ्चित् भुवन-भयभङ्ग-व्यसनिनि
त्वदीये नेत्राभ्यां मधुकर-रुचिभ्यां धृतगुणम् ।
धनुर्मन्ये सव्येतरकर गृहीतं रतिपतेः
प्रकोष्ठेमुष्टौ च स्थगयति निगूढान्तरमुमे ।।

bhruvau bhugne kinchit bhuvana-
bhayabhanga-vyasanini
tvadeeye netraabhyaam madhukara-
ruchibhyaam dhṛtaguṇam
dhanurmanye savyetarakara
gṛheetam ratipate
prakoṣhṭhemuṣhṭau cha sthagayati
nigooḍhaantaramume

The beauty of the eyebrows

Oh Goddess Uma! The One keen on removing the distress of the world! I think that Your eyebrows which are slightly curved and strung up with Your eyes shining like the honey bees, appear as it were the bow of Manmatha (deity of love) which are held by the left hand and are hidden by the nasal ridge and the fist with its central part covered up.



Favourable disposition of deities	Gold foil, Draw also in Vibhuthi and smear it on forehead	1000 (times)	25 (days)	Fruit, Honey, Coconut,

अहः सूते सव्यं तव नयनं अर्कात्मकतया
त्रियामां वामं ते सृजति रजनी–नायकतया ।
तृतीया ते दृष्टिः दर–दलित हेमाम्भुजरुचिः
समाधत्ते सन्ध्यां दिवस–निशयोः अन्तरचरीम् ।।

aha: soote savyam tava nayanam
arkaatmakatayaa
triyaamaam vaamam te sṛjati
rajanee-naayakatayaa
tṛteeyaa te dṛṣhṭi: dara-dalita
hemaambhujaruchi:
samaadhatte sandhyaam
divasa-nishayo: antarachareem

The beauty of the eyes

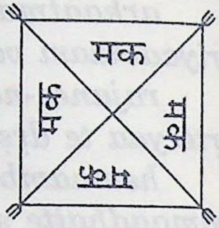
Your right eye in the form of Sun creates the daytime. Your left eye depicting the Moon creates the night time. Your third eye shining like a slightly blossomed golden lotus creates the dusk of the evening occurring between day and night.

बु	शु	च
गु	र	कु
रा	श	के

Relief from planetary malice, attaining prosperity	Gold foil	1000 (times)	9 (days)	Honey, Fruit, Variety Rice.

विशाला कल्याणी स्फुटरुचिः अयोध्या कुवलयैः
कृपाधाराधारा किमपि मधुराऽऽभोगवतिका ।
अवन्ती दृष्टिस्ते बहुनगर विस्तारविजया
ध्रुवं तत्तन्नाम व्यवहरण योग्या विजयते ।।

vishaalaa kalyaaṇee sphuṭaruchi:
ayodhyaa kuvalayai:
kṛpaadhaaraadhaaraa kimapi
madhuraa ssbhogavatikaa
avantee dṛshṭiste bahunagara
vistaaravijayaa
dhruvam tattannaama
vyavaharaṇa yogyaa vijayate



Eight types of Your vision

Your vision is broad (vishaala), auspicious (kalyana), shining, blossoming incapable of being excelled by the blue lilies (Ayodhya), the basis of the flow of mercy (kripadhaaraa dhaara), sweet beyond all description,(Avyakta madhura) long (Aabhogavati) protective, (Avanti), with its victory spreading over many cities (Vijaya), and hence surpassing the great cities of those names and deserves to be denoted by all those names.

Note : Vishaala, Kalyaani, Ayodhya, Dhaaraa, Madthura, Abhangavati, Avanti and Vijaya are names of the cities of ancient India. Aachaarya Shankara uses pun to make the names of the city as attributes to the eyes of Devi.

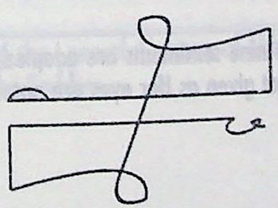
Discovering treasure	Yantra to be drawn on charred turmeric to be seen by a person who has cat eyes(Blue eyes) and is less than 25 years of age should look at it	1000 (times)	10 (days)	Honey, Pongal

कवीनां सन्दर्भस्तबक–मकरन्दैक –रसिकम्
कटाक्ष–व्याक्षेप – भ्रमर –कलभौ कर्णयुगलम् ।
अमुञ्चन्तौ दृष्ट्वा तव नव–रसास्वाद–तरलौ
असूयासंसर्गात् अलिकनयनं किञ्चिदरुणम् ।।

kaveenaam sandarbhastabaka
makarandaika-rasikam
kaṭaakṣha-vyaakṣhepa-bhramara-
kalabhau karṇayugalam
amunchantau dṛṣhṭvaa tava nava-
rasaasvaada-taralau
asooyaasamsargaat alikanayanam
kinchidaruṇam

The third eye – farsightedness and remedy for smallpox

The third eye on Your forehead seems a little red due to the jealousy towards the extremities of Your eyes which are like the small bees which have a lust for enjoying the nine never-ceasing sentiments, and also two ears primarily keen on tasting the honey of the bunches of flowers of the poetic compositions of poets.



Immunity and Cure from small pox	Gold foil or water to be consumed after Japa	1000 (times)	5 (days)	Sugar, Sugarcane

शिवे श्रृङ्गारार्द्रा तदितरजने कुत्सनपरा
सरोषा गङ्गायां गिरिश–चरिते(नयने) विस्मयवती ।
हराहिभ्यो भीता सरसिरुह– सौभाग्यजननी
सखीषु स्मेरा ते मयि जननि दृष्टि: सकरुणा ।।

क्लीं क्लीं क्लीं

shive shṛngaaraardraa
taditarajane kutsanaparaa
saroṣhaa gangaayaam
girisha-charite(nayane) vismayavatee
haraahibhyo bheetaa sarasiruha
saubhaagyajananee
sakheeṣhu smeraa te mayi
janani dṛṣhṭi: sakaruṇaa

The eight sentiments in the vision of the goddess

Oh Mother! Your vision is characterised by the sentiment of love towards Shiva and dislike towards others, furious at Goddess Ganga Your co-wife, amazed at the great acts of Shiva, dreading the snakes sported by Shiva, displaying heroic sentiment with its slight reddish tinge which beautifies the very beauty of the lotus, witty and humorous with Your companions and merciful towards me.

Note: In this eight out of the nine sentiments are adopted. The ninth one - sentiment of calmness and peacefulness is not given as Her eyes are naturally calm.

Fascinating people attainment of all wishes	Gold foil, Sandal paste should be used for drawing yantra and then smeared on the forehead after Japa	1000 (times)	45 (days)	Urud dal vada, Honey

(52)

गते कर्णाभ्यर्णं गरुत इव पक्ष्माणि दधती
पुरां भेत्तुः चित्त–प्रशम–रस–विद्रावणफले ।
इमे नेत्रे गोत्राधरपति कुलोत्तंसकलिके
तवाकर्णाकृष्ठ स्मरशर विलासं कलयतः ।।

gate karṇaabhyarṇam garuta
iva pakṣhmaaṇi dadhatee
puraam bhettu: chitta-prashama-
rasa vidraavaṇaphale
ime netre gotraadharapati
kulottamsakalike
tavaakarṇaakṛṣhṭha
smarashara vilaasam kalayata:

रं

The eyes of the Goddess like the arrows of Manmatha

Oh excellent progeny of the lord of Himalayas! These two eyes of Yours enact capability of the arrow of Manmatha (deity of love) because they extend up to the ears, sport the eyebrows appearing like the feathers attached to the arrow, and intent on disturbing the peaceful nature of the mind of Shiva who burnt down the three worlds.

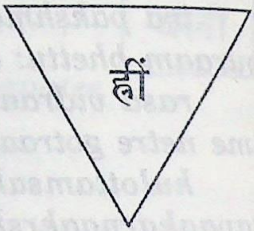
Note: The intent of disturbing the peaceful nature of Shiva's mind is to replace it with romantic sentiment towards the Goddess.

Cure from eye and ear related problems	Gold foil, Vibhuthi to be smeared regularly after Japa	1000 (times)	45 (days)	Sesame rice, Payasam

(53)

विभक्तत्रैवर्ण्यं व्यतिकरित लीलाञ्जनतया
विभाति त्वन्नेत्र–त्रितय–मिदम् ईशानदयिते ।
पुनः स्रष्टुं देवान् द्रुहिण–हरिरुद्रान् उपरतान्
रजः सत्वं बिभ्रत्तम इति गुणानां त्रयमिव ।।

vibhaktatraivarṇyam vyatikarita
leelaanjanatayaa
vibhaati tvannetra-tritaya-
midam eeshaanadayite
puna: srashṭum devaan druhiṇa-
harirudraan uparataan
raja: satvam bibhrattama iti
guṇaanaam trayamiva



The eyes which have the three dispositions creating the triumvirate of Gods

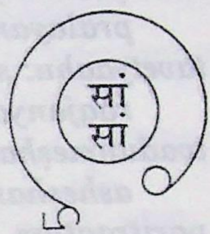
Oh beloved consort of Paramashiva! The three eyes of Yours distinctly and clearly display the three colours, black, by the collyrium applied, along with their natural whiteness and tinges of red. Your eye appears to have assumed the three dispositions of Sattva, Rajas and Tamas to recreate the triumvirate deities of Brahma, Vishnu and Rudra who had taken resort in You during the final deluge.

To read omens seeing the flame of lamp. If flame burns brightly it is a good portent	Gold foil (with a lamp burning beside)	1000 (times)	45 (days)	Paal Payasam

(54)

पवित्रीकर्तुं नः पशुपति–पराधीन–हृदये
दयामित्रै–र्नेत्रैः अरुण–धवल–श्याम–रुचिभिः ।
नदः शोणो गङ्गा तपन तनयेति–ध्रुवममुं
त्रयाणां तीर्थानां उपनयसि संभेदमनघम् ।।

pavitreekarṭum na: pashupati-
paraadheena-hṛdaye
dayaamitrair-netrai: aruṇa-
dhavala-shyaama-ruchibhi:
nada: shoṇo gangaa tapana
tanayeti-dhruvamamum
trayaaṇaam teerthaanaam
upanayasi sambhedamanagham



The eyes displaying three colours seem to be the three sacred rivers

Oh the One who possesses a mind ever disposed towards Shiva! It is certain that Your three eyes of red, white and black colours which are the companions of mercy represent the red Shonabhadra river (flowing towards the west), the white Ganga river and the black Yamuna, daughter of the Sun whose confluence eradicates all sins, have been created to purify us who are having a vision of You.

Freedom from venereal diseases	Gold foil or water	1000 (times)	45 (days)	Sarkkarai Payasam

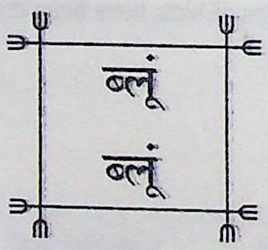
(55)

निमेषोन्मेषाभ्यां प्रलयमुदयं याति जगती
तवेत्याहुः सन्तो धरणिधर–राजन्यतनये ।
त्वदुन्मेषाज्जातं जगदिदमशेषं प्रलयतः
परित्रातुं शङ्के परिहृत–निमेषास्तव दृशः ।।

nimeṣhonmeṣhaabhyaam
pralayamudayam yaatijagatee
tavetyaahu: santo dharaṇidhara-
raajanyatanaye
tvadunmeṣhaajjaatam jagadidam
asheṣham pralayata:
paritraatum shanke parihṛta-
nimeṣhaastava dṛsha:

Reason for Your eyes ever remaining open

Oh daughter of the lord of mountains! I think that Your eyes ever remain open without closing to protect the universe which has been created by Your eyes remaining open, from submerging in the final deluge, as it is said by the wise, that the universe is created and submerged in deluge by the opening and closing of Your eyes respectively.



Cure from hydrocele etc.	Gold foil	2500 (times)	45 (days)	Coconut,Betel leaf & nut Payasam

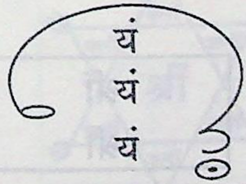
(56)

तवापर्णे कर्णे जपनयनपैशुन्य–चकिता
निलीयन्ते तोये नियतमनिमेषा: शफरिका: ।
इयं च श्रीर्बद्धच्छदपुट–कवाटं कुवलयं
जहाति प्रत्यूषे निशि च विघटय्य प्रविशति ।।

tavaaparṇe karṇe japanayana-
paishunya-chakitaa
nileeyante toye niyatamanimeṣhaa:
shapharikaa:
iyam cha shreerbaddhachchḥadapuṭa-
kavaaṭam kuvalayam
jahaati pratyooṣhe nishi cha
vighaṭayya pravishati

Eyes which excel the beauty of fish and lilies

Oh Aparna (the One free from all debts)! It is certain that the female fish remain hidden in water with their eyes always open afraid of the activities of Your eyes against them, their rivals and it appears that Goddess Sri who abandons the lilly which closed in the morning (to come and reside in Your eyes) and again, gets into it at night as if the doors have opened. (The lilly blossoms at night and closes in the morning).



Release from prison, freedom from the fear of wild animals and shackle-chains to split open on their own	Gold foil, or on the tooth skull of *Makarameen (fish)* to be worn as Talisman After the Japa	20,000 (times)	45 (days)	Honey

दृशा द्राघीयस्या दरदलित नीलोत्पलरुचा
दवीयांसं दीनं स्नपय कृपया मामपि शिवे ।
अनेनायं धन्यो भवति न च ते हानिरियता
वने वा हर्म्ये वा समकर-निपातो हिमकरः ।।

dṛshaa draagheeyasyaa
daradalita neelotpalaruchaa
daveeyaamsam deenam snapaya
kṛpayaa maamapi shive
anenaayam dhanyo bhavati na
cha te haaniriyataa
vane vaa harmye vaa samakara-
nipaato himakara:

Mercy shown comparable to the Moonlight which shines everywhere without discrimination

Oh auspicious Goddess! Kindly bathe this poor self also, even though far away from You, with the merciful glance of Yours which is long and shining like the slightly blossomed lilly. By this I too will become prosperous and there is no loss at all for You, just as the Moon sheds his light in the forest as well as in the palaces on the land without any discrimination. (as he suffers no loss on this account).

श्रीं
श्रीं

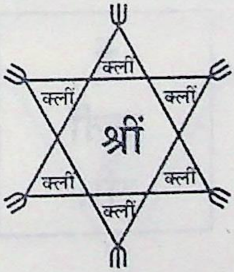
Attaining Prosperity	Gold foil	25000 (times)	6 (days)	Payasam, Honey

अरालं ते पालीयुगलं अगराजन्य–तनये
न केषामाधत्ते कुसुम–शर कोदण्ड कुतुकम् ।
तिरश्चीनो–यत्र श्रवण–पथ–मुल्लङ्घ्य विलसन्
अपाङ्गव्यासङ्गो दिशति शर–सन्धान–धिषणाम् ।।

araalam te paaleeyugalam
agaraajanya-tanaye
na keṣhaam-aadhatte kusuma-
shara kodaṇḍa kutukam
tirashcheeno-yatra shravaṇa-
patha-mullangya vilasan
apaangavyaasango dishati
shara-sandhaana-dhiṣhaṇaam

Your glance like the arrow of Manmatha (deity of love)

Oh daughter of the lord of mountains! Who will not get the impression that the two curved regions between Your eyes and ears on either side are the bow of Manmatha who has flowers for his missiles! A feeling that Your glance transversing in that region and piercing through the ears creates an impression that the arrow has been mounted.



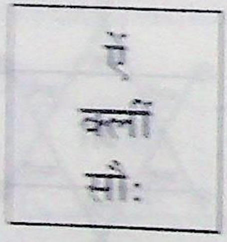
Royal favours, fascination of every one	Gold foil, Vermillion	1000 (times)	45 (days)	Honey, Variety rice

स्फुरद् -गण्डाभोग -प्रतिफलित ताटङ्कयुगलं
चतुश्चक्रं मन्ये तव मुख -मिदं मन्मथ -रथम् ।
यमारुह्य द्रुह्यत्यवनिरथम् अर्केन्दुचरणं
महावीरो मारः प्रमथपतये सज्जितवते ॥

sphurad gandaa bhoga
pratiphalita taatankayugalam
chatushchakram manye tava
mukha-midam manmatha-ratham:
yamaaruhya druhyatyavaniratham
arkenducharanam
mahaaveero maara:
pramathapataye sajjitavate

Face like the chariot of Manmatha (deity of love)

I think that this face of Yours resplendent like a mirror sporting the ear-ornaments reflected on Your cheeks is the chariot of Manmatha with its four wheels. It is seated on this chariot (namely Your face) that Manmatha dares to challenge and cause pangs in the mind of Shiva when he was ready to take on the Tripurasamhaara.



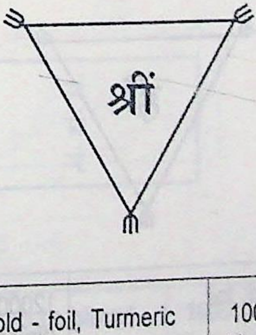
Captivating and fascinating of everyone, cordial relationship between married couple	Gold-foil, Turmeric	25000 (times)	3 (days)	Pongal, Honey

सरस्वत्याः सूक्तीः अमृत–लहरी–कौशलहरीः
पिबन्त्याः शर्वाणि श्रवण–चुलुकाभ्यां अविरलम् ।
चमत्कार श्लाघा–चलित–शिरसः कुण्डल–गणो
झणत्कारैस्तारैः प्रतिवचन–माचष्ट इव ते ।।

sarasvatyaa: sooktee: amṛta-
laharee-kaushalaharee:
pibantyaa: sharvaaṇi shravaṇa-
chulukaabhyaam aviralam
chamatkaara shlaaghaa-chalita-
shirasa: kuṇḍala-gaṇo
jhaṇatkaaraistaarai: prativachana-
maachaṣhṭa iva te

Sweet eloquence of Devi's speech

Oh consort of Shiva! Goddess of learning Saraswati who is constantly enjoying with the cup of her ears the eloquence of Your ambrosial ulterances, replies appreciating You, as it were, by the twinkling of her ear-ornaments,when she nods her head in appreciation of Your eloquent speech.



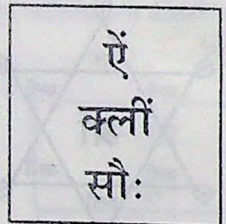
Infaliability of speech, Attaining scriptural knowledge	Gold - foil, Turmeric	1000 (times)	45 (days)	Honey, Milk, Payasam

स्फुरद्–गण्डाभोग–प्रतिफलित ताटङ्कयुगलं
चतुश्चक्रं मन्ये तव मुख–मिदं मन्मथ–रथम् ।
यमारुह्य द्रुह्यत्यवनिरथम् अर्केन्दुचरणं
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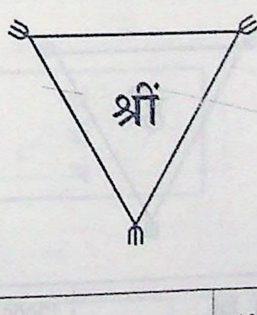
Captivating and fascinating of everyone, cordial relationship between married couple	Gold-foil, Turmeric	25000 (times)	3 (days)	Pongal, Honey

सरस्वत्याः सूक्तीः अमृत–लहरी–कौशलहरीः
पिबन्त्याः शर्वाणि श्रवण–चुलुकाभ्यां अविरलम् ।
चमत्कार श्लाघा–चलित–शिरसः कुण्डल–गणो
झणत्कारैस्तारैः प्रतिवचन–माचष्ट इव ते ।।

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pibantyaa: sharvaaṇi shravaṇa-
chulukaabhyaam aviralam
chamatkaara shlaagha-chalita-
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Infaliability of speech, Attaining scriptural knowledge	Gold - foil, Turmeric	1000 (times)	45 (days)	Honey, Milk, Payasam

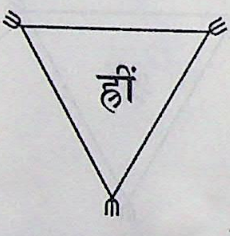
(61)

असौ नासावंशः तुहिन-गिरि-वंश ध्वजपटि
त्वदीयो नेदीयः फलतु फलं अस्माकमुचितम् ।
वहत्यन्तर्मुक्ताः शिशिरकर-निश्वास गलितं
समृद्ध्या यत्तासां बहिरपि स मुक्तामणि-धरः ।।

asau naasaavamsha: tuhina-
giri-vamsha dhvajapaṭi
tvadeeyo nedeeya: phalatu phalam
asmaakam-uchitam
vahatyantarmuktaa: shishirakara-
nishvaasa galitam
samṛddyaa yattaasaam bahirapi sa
muktaamaṇi-dhara:

Beauty of the pearl of Your nose jewel

Oh the flag fluttering on the flagpole of the dynasty of the lord of Mountains! May this nose of Yours which is like tender bamboo confer good and suitable good things on us. It seems that this bamboo is carrying pearls inside . It appears as if the pearl shining on the left side of Your nose is the brought out of that bamboo through the Moon-channel of Your left nostril by exhalation.



Gratification of all desires	Gold foil	12000 (times)	8 (days)	Pongal, Honey, Fruit, Coconut

(62)

प्रकृत्यऽऽरक्तायास्तव सुदति दन्तच्छदरुचे:
प्रवक्ष्ये सादृश्यं जनयतु फलं विद्रुमलता ।
न बिंबं तद्बिंब–प्रतिफलन–रागात् अरुणितम्
तुलां अध्यारोढुं कथमिव विलज्जेत कलया ।।

prakṛtyassraktaayaastava
sudati dantachchadaruche:
pravakṣhye saadṛshyam janayatu
phalam vidrumalataa
na bimbam tadbimba-pratiphalana-
raagaat aruṇitam
tulaam adhyaarodhum kathamiva
vilajjeta kalayaa

Beauty of the lips

Oh the One with charming teeth! I shall try to give a comparison to the beauty of it may be Your naturally red lips. If the coral creeper may generate fruits comparable, but it never generates fruits. How can the *bimba* fruit be free from shyness in its attempt to acquire equality with Your lips even though it be a little only, by getting that colour of Yours reflected on to itself !

मं
मं
मं

Getting good sleep; success in all undertaking	Gold foil; to be placed under pillow after the Japa	1000 (times)	8 (days)	Urud-dal, Rice

(63)

स्मित–ज्योत्स्ना–जालं तव वदन–चन्द्रस्य पिबतां
चकोराणां आसीत् अतिरसतया चञ्चु–जडिमा ।
अतस्ते शीतांशोः अमृतलहरीं आम्लरुचयः
पिबन्ति स्वच्छन्दं निशि निशि भृशं काञ्जिकधिया।।

smita-jyotsnaa-jaalam tava
vadana-chandrasya pibataam
chakoraaṇaam aaseet atirasatayaa
chanchu-jaḍimaa
ataste sheetaamsho: amṛtalahareem
aamlaruchaya:
pibanti svachchḥandam nishi
nishi bhṛsham kaanjikadhiyaa

Beauty of Your smile

The beaks of the chakora birds have lost their sensation of tongue due to the high sweetness of the clusters of nectar-like moonlight of the smile of Your Moon-like face. Therefore, desiring for sour taste for a change they consume the ambrosial Moonlight of the Moon thinking it to be sour in taste every night.

ह्रीं

Commanding Obedience	Gold foil	30,000 (times)	30 (days)	Curd-rice, Honey, Fruit, Coconut

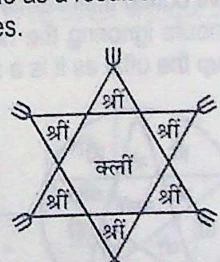
(64)

अविश्रान्तं पत्युर्गुण–गण–कथाम्रेडन–जपा
जपापुष्पच्छाया तव जननि जिह्वा जयति सा ।
यदग्रासीनाया: स्फटिकदृषदच्छच्छविमयी
सरस्वत्या मूर्ति: परिणमति माणिक्य–वपुषा ।।

avishraantam patyurguṇa-gaṇa-
kathaamreḍana-japaa
japaapuṣhpachchḥaayaa tava
janani jihvaa jayati saa
yadagraaseenaayaa:
sphaṭikadṛṣhadachchḥachchḥavimayee
sarasvatyaa moorti: pariṇamati
maaṇikya-vapuṣhaa

The tongue of the Goddess

Oh Mother! That tongue of Yours shines with its red colour like the red hibiscus flower making it a vow to relate the stories glorifying the virtues of Your lord Paramashiva constantly. The crystal -clear effulgent form of Saraswathi living at the tip of Your tongue as a result of the ruddiness of tongue constantly evolves itself in different hues.



Deliverance from verereal diseases affecting women; face-reading, success in endeavours	Gold - foil, vermillion	25,000 (times)	18 (days)	Sarkkarai pongal

रणे जित्वा दैत्यान् अपहृतशिरस्त्रैः कवचिभिः
निवृत्तैः चण्ड़ांश–त्रिपुर–हर निर्माल्यविमुखैः ।
विशाखेन्द्रोपेन्द्रैः शशिविशद कर्पूरशकला
विलीयन्ते मातस्तव वदनताम्बूलकबलाः ॥

raṇe jitvaa daityaan
apahṛtashirastrai: kavachibhi:
nivṛttai: chaṇḍaamsha-tripura-
hara nirmaalyavimukhai:
vishaakhendropendrai:
shashivishada karpoorashakalaa
vileeyante maatastava
vadanataamboolakabalaa:

The glory of the betel leaf chewed by You

The Moon-like white betel leaf and nuts with fragrant camphor rolled by You, are received by Subrahmanya (vishaakha), commander of gods, king of the gods Indra and Vishnu, the brother of Indra who have returned after defeating the demons in war and who have doffed their helmets in reverence to You and who are sporting just their armours ignoring the honours of Lord Shiva, the destroyer of Tripura and gave up the offal as it is a share of Chandikeshwara.



Captivating and fascinating of everyone, victory in all endeavours	Gold foil - worshipping Sri Chakra with red coloured flowers	1000 (times)	45 (days)	Honey

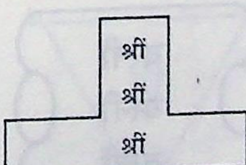
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विपञ्च्या गायन्ती विविधमपदानं पुररिपो:
त्वयारब्धे वक्तुं चलितशिरसा साधुवचने ।
तदीयैर्माधुर्यैरपलपित–तन्त्री–कलरवां
निजां वीणां वाणी निचुलयति चोलेन निभृतम् ।।

vipanchyaa gaayantee
vividhamapadaanam puraripo:
tvayaarabdhe vaktum
chalitashirasaa saadhuvachane
tadeeyairmaadhuryairapalapita-
tantree-kalaravaam
nijaam veeṇaam vaaṇee
nichulayati cholena nibhṛtam

Voice of the Goddess sweeter than the lute

Goddess Saraswathi who is musically rendering the various playful activities of Shiva on her lute, seeing the sweet sound of her lute being rendered tasteless by the sweetness of Your voice with the head nodding in rhythm, offered as appreciation, covers up her lute in its cover without being seen.



Expertise in playing Veena and other musical instruments; deliverance from all diseases	Gold foil, Vibhuti (holy Ash)	5000 (times)	3 (days)	Sarkkarai pongal

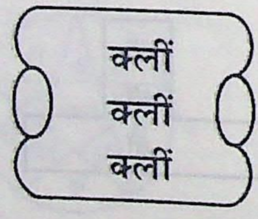
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करग्रेण स्पृष्टं तुहिनगिरिणा वत्सलतया
गिरीशेनोदस्तं मुहुः अधरपानाकुलतया ।
करग्राह्यं शंभोः मुख–मुकुरवृन्तं गिरिसुते
कथंकारं ब्रूमः तव चुबुकं औपम्यरहितम् ।।

karaagreṇa sprṣhṭam
tuhinagiriṇaa vatsalatayaa
gireeshenodastam muhu:
adharapaanaakulatayaa
karagraahyam shambho:
mukha-mukuravṛntam girisute
kathamkaaram brooma:
tava chubukam aupamyarahitam

The glory of the chin of the Goddess

Oh daughter of the lord of mountains! How can we the poets describe Your chin which is like a handle to the mirror-like face of Yours, worthy of being touched by Paramashiva, which was frequently raised up by Paramashiva for drinking the taste of Your lips and which was stroked by the tip of his hands out of affection by the lord of mountains.



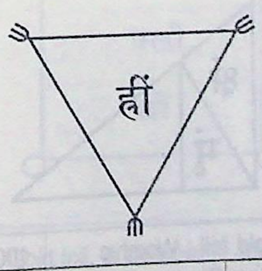
To attain grace of Devi, and royal favours	Gold foil, Vibhuti	1000 (times)	45 (days)	Paal -Payasam, Betel leaf -nut

भुजाश्लेषान्नित्यं पुरदमयितुः कण्ठकवती
तव ग्रीवा धत्ते मुख–कमल–नालश्रियं इयम् ।
स्वतः श्वेता कालागुरुबहुल–जम्बालमलिना
मृणालीलालित्यं वहति यदधो हारलतिका ।।

bhujaashleṣhaannityam
puradamayitu: kaṇṭhakavatee
tava greevaa dhatte mukha-kamala-
naalashriyam iyam
svata: shvetaa kaalaagurubahula-
jambaalamalinaa
mṛṇaaleelaalityam vahati
yadadho haaralatikaa

Neck resembling a stalk for the lotus of Your face

This neck of Yours which is always thorny due to the horripulation (hairs standing at their ends) from the ecstasy of embrace by the shoulders of Paramashiva, who burnt down the three worlds attains the charm of a stalk for the lotus of Your face. The pearl necklace below it, though white by nature, has acquired the shade of the lotus immersed in marsh, due to its background of black *agaru* mixed with thick sandalwood paste.



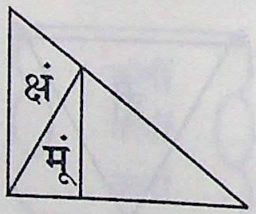
To attain Royal favours	Gold foil Archana on Srichakra with scented vermillion	1000 (times)	45 (days)	Honey, Betel leaf-nut

गले रेखास्तिस्रो गतिगमकगीतैकनिपुणे
विवाह–व्यानद्ध–प्रगुण–गुणसंख्या प्रतिभुवः ।
विराजन्ते नानाविध–मधुर–रागाकरभुवां
त्रयाणां ग्रामाणां स्थिति–नियम–सीमान इव ते ।।

gale rekhaastisro gatigamaka-
geetaikanipuṇe
vivaaha-vyaanaddha-praguṇa-
guṇasankhyaa pratibhuva:
viraajante naanaavidha-madhura-
raagaakarabhuvaam
trayaaṇaam graamaaṇaam
sthiti-niyama-seemaana iva te

The three streaks shining on the neck

Oh the expert in the musical nuances of the flow, (Gati-procedure), rhythm (Gamaka - undulation) and composition of music (Gita-song)! The three streaks appearing on Your neck seem to remind the mangalya strings of many strands tied firmly and appear to indicate the positions and demarcations of the three basic notes of *Shadja, Madhyama and Gaandhara* which constitute the building basis of all sweet *raagas*.



Captivating and fascinating everyone	Gold foil ; Worship using Champa flowers	1000 (times)	45 (days)	Coconut,Fruit, Honey, Coconut leaf

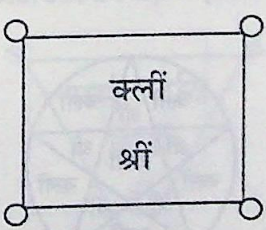
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मृणालीमृद्वीनां तव भुजलतानां चतसृणां
चतुर्भिः सौन्दर्यं सरसिजभवःस्तौति वदनैः ।
नखेभ्यः सन्त्रस्यन् प्रथम–मथनात् अन्धकरिपोः
चतुर्णां शीर्षाणां समं अभयहस्तार्पणधिया ।।

mṛṇaaleemṛdveenaam tava
bhujalataanaam chatasṛṇaam
chaturbhi: saundaryam
sarasijabhava: stauti vadanai:
nakhebhya: santrasyan
prathama-mathanaat andhakaripo:
chaturṇaam sheerṣhaaṇaam
samam abhayahastaarpaṇadhiyaa

Four arms of the goddess like the lotus stalk

God Brahma, born from lotus, afraid of the nails of Paramashiva (the destroyer of demon Andhaka) who had already clipped off one head of his, is worshipping the beauty of Your shoulders swaying like the lotus stalk, with the expectation that You will simultaneously accord protection to his four heads with Your four arms.



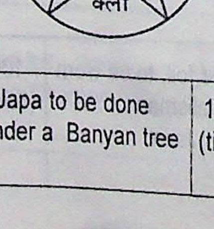
Captivating and fascinating men -	Gold foil, to be worn as talisman after Japa	1000 (times)	45 (days)	Lemon juice, Coconut, Honey Betel - leaf and nut

नखानां उद्योतै: नवनलिनरागं विहसतां
करणां ते कान्तिं कथय कथयाम: कथमुमे ।
कयाचिद्वा साम्यं भजतु कलया हन्त कमलं
यदि क्रीडल्लक्ष्मी–चरण–तल–लाक्षा–रसचणम् ।।

nakhaanaam udyotai:
navanalinaraagam vihasataam
karaaṇaam te kaantim kathaya
kathayaama: kathamume
kayaachidvaa saamyam
bhajatu kalayaa hanta kamalam
yadi kreeḍallakṣhmee-charaṇa-
tala-laakṣhaa-rasa-chaṇam

The radiance of the nails red in colour like the lotus

Oh Goddess Uma! How can we describe the radiance of Your hands with the reddish hued nails shining brilliantly making the just blossomed red lotus insignificant. You, Yourself, may please tell if it is not difficult. Perhaps on account of association with the hue of the red lotus flower at the feet of Lakshmi performing playful games, it may acquire a little resemblance with the nails of Your hands.



Command over demi-gods, Yakshinis etc.,	Gold-foil, Japa to be done seated under a Banyan tree	12000 (times)	45 (days)	Honey

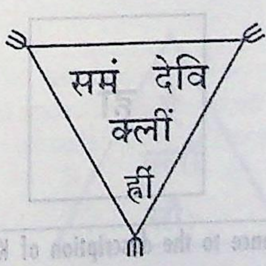
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समं देवि स्कन्द–द्विपवदन–पीतं स्तनयुगं
तवेदं नः खेदं हरतु सततं प्रस्नुतमुखम् ।
यदालोक्य आशङ्काकुलित–हृदयो हासजनकः
स्वकुम्भौ हेरम्बः परिमृशति हस्तेन झडिति ॥

samam devi skanda-dvipavadana-
peetam stanayugam
tavedam na: khedam haratu
satatam prasnutamukham
yadaalokya aashankaakulita
hṛudayo haasajanaka:
svakumbhau heramba:
parimṛshati hastena jhaḍiti

The glory of Your breasts feeding Ganapathy and Skanda

May Your breasts' even yielding milk which fed Skanda and Ganapathy always remove our sorrows. Ganapathy, seeing Your breasts, gets doubtful whether the two pots on his head are safely in their place and tries hurriedly to feel them with his hands causing merriment.



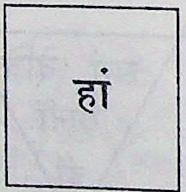
Freedom from fear during night journeys	Gold foil	1000 (times)	45 (days)	Honey

अमू ते वक्षोजौ अमृत–रस–माणिक्य–कुतुपौ
न संदेहस्पन्दो नगपतिपताके मनसि नः ।
पिबन्तौ तौ यस्मात् अविदित–वधूसङ्ग–रसिकौ
कुमारावद्यापि द्विरद–वदन– क्रौञ्चदलनौ ।।

amoo te vakṣhojau amṛta-rasa-
maaṇikya-kutupau
na samdehaspando nagapatipataake
manasi na:
pibantau tau yasmaat
avidita-vadhoosanga-rasikau
kumaaraavadyaapi dvirada-vadana-
kraunchadalanau

They are not breasts, truly, they are pots of the nectar of knowledge

Oh Victorious banner of the lord of mountains! We do not have even a little doubt in our mind that Your breasts are pots of gems brimming with nectar. It is due to the drinking of its milk that both Ganapathy and Skanda (destroyer of demon Krauncha) continue to remain celibates without any taste of the company of women.



Note: This is with reference to the description of Kumara and Ganesha in some Puranas as celibates

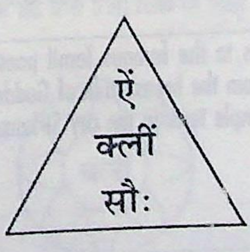
Abundant flow of Milk in Women & Cows	Gold foil or water	1000 (times)	8 (days)	Honey, Milk

वहत्यम्ब स्तम्बेरम–दनुज कुम्भ–प्रकृतिभि:
समारब्धां मुक्तामणिभि: अमलां हार–लतिकाम् ।
कुचाभोगो बिम्बाधर–रुचिभि: अन्त: शबलितां
प्रताप–व्यामिश्रां पुरदमयितु: कीर्तिमिव ते ।।

vahatyamba staṃberama-danuja
kumbha-prakṛtibhi:
samaarabdhaam muktaamaṇibhi:
amalaam haara-latikaam
kuchaabhogo bimbaadhara-ruchibhi:
anta: shabalitaam
prataapa-vyaamishraam
puradamayitu: keertimiva te

The pearl necklace swaying on Your chest

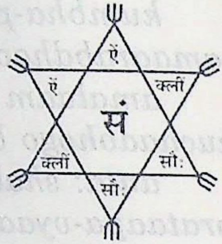
The mid-region of Your breasts sports the creeper-like necklace made of exquisite pearls extracted from the pot of the demon Gaja (who was destroyed by Shiva), taintless, radiant internally with multi-colours due to the reflection from the shining red lips of Yours and appearing as if it were the victorious garland of the heroic Paramashiva who destroyed the three worlds.



For attaining everlasting fame and reputation	Gold foil; Japa in the Holy shrine of Devi	108 (times)	3 (days)	Paal payasam

तव स्तन्यं मन्ये धरणिधरकन्ये हृदयतः
पयः पारावारः परिवहति सारस्वतमिव ।
दयावत्या दत्तं द्रविड-शिशुः आस्वाद्य तव यत्
कवीनां प्रौढानामजनि कमनीयः कवयिता ।।

tava stanyam manye dharaṇidharakanye
hṛdayata:
paya: paaraavaara: parivahati
saarasvatamiva
dayaavatyaa dattam draviḍa-
shishu: aasvaadya tava yat
kaveenaam prauḍhaanaa-majani
kamaneeya: kavayitaa



The milk flowing from Your breasts is indeed the stream of Saraswathi herself

I think that the milk flowing from Your breasts like a stream of nectar is indeed the Goddess Saraswathi herself assuming the form of a stream. This is because by drinking the milk from Your merciful breasts the poet from Dravida region became the most attractive outstanding poet.

Note: The allusion here is to the famous Tamil poet Thirujnaana Sambandar who is supposed to have been fed from the breast milk of Goddess Parvati herself, when she saw him crying on the bank of temple tank in the city Sirkaazhi.

For eloquence in poetry and increase in the flow of milk for suckling mothers	Gold foil		12000 (times)	3 (days)	Fruit, Honey, Dal-rice

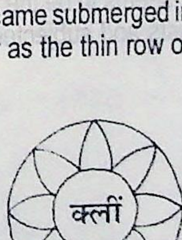
(76)

हरक्रोधज्वालावलिभिः अवलीढेन वपुषा
गभीरे ते नाभीसरसि कृतसङ्गो मनसिजः ।
समुत्तस्थौ तस्मात् अचल-तनये धूमलतिका
जनस्तां जानीते तव जननि रोमावलिरिति ।।

harakrodhajvaalaavalibhi:
avaleeḍhena vapuṣhaa
gabheere te naabheesarasi
kṛtasango manasija:
samuttasthau tasmaat achala-
tanaye dhoomalatikaa
janastaam jaaneete tava
janani romaavaliriti

Beauty of the navel appearing like the reservoir in which Manmatha (deity of love) drowned

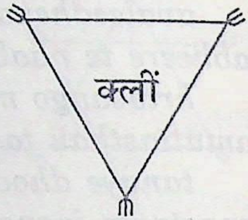
Oh daughter of the lord of mountains! Manmatha being surrounded by the flames of fire generated from the anger of Paramashiva sought the deep reservoir of Your navel and became submerged into it. As a result there amerged smoke which people consider as the thin row of hair arising from Your navel.



Acquisition of all powers	Gold foil	1000 (times)	10 (days)	Coconut, Fruit, Honey, Curd rice

यदेतत् कालिन्दी तनुतर तरङ्गाकृति शिवे
कृशे मध्ये किञ्चिज्जननि तव यद्भाति सुधियाम् ।
विमर्दात् अन्योन्यं कुच-कलशयोः अन्तरगतं
तनूभूतं व्योम प्रविशदिव नाभिं कुहरिणीम् ।।

yadetat kaalindee tanutara
tarangakṛiti shive
kṛshe madhye kinchijjanani
tava yadbhaati sudhiyaam
vimardaat anyonyam kucha-
kalashayo: antaragatam
tanoobhootam vyoma pravishadiva
naabhim kuhariṇeem



The row of hair appearing as a small wave from the river Yamuna entering the reservoir of Your navel

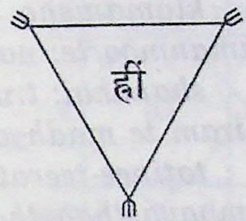
Oh Mother of auspicious form! That charm of the thin row of hair which is like the mild wavelet of the river Yamuna, which is perceptible only to the realized souls in their meditation, seems to be the blue sky rendered slim by it being caught between Your breasts and subjected to compressive pressure, entering the cave of Your navel.

For achieving Royal favours	Burn red-lotus and dissolve the ash in Cow-ghee. Yantra & Shloka should be written using this and later smeared on the forehead after Japa	2000 (times)	15 (days)	Fruit, Honey

(78)

स्थिरो गङ्गावर्तः स्तन–मुकुल–रोमावलिलता
कलावालं कुण्डं कुसुमशरतेजो–हुतभुजः ।
रतेर्लीलागारं किमपि तव नाभिर्गिरिसुते
बिलद्वारं सिद्धेः गिरिशनयनानां विजयते ।।

sthiro gangaavarta: stana-
mukula-romaavalilataa
kalaavaalam kuṇḍam
kusumasharatejo hutabhuja:
raterleelaagaaram kimapi
tava naabhirgirisute
biladvaaram siddhe:
girishanayanaanaam vijayate



Beauty of the slim waist

Oh daughter of mountain! Is Your navel a whirlpool of the Ganga river but is yet still? Is it the root of the creeper of the thin row of hair terminating in the buds of two breasts? Is it the sacrificial fire of the dazzling brilliance of Manmatha (deity of love)? Is it the play-house of the various playful acts of Rathi (Manmatha's consort) ? Is it the entrance to the cave in which eyes of Paramashiva's penance materialized? Your navel seems indescribably unique.

Royal favour and Success in all endeavours	Make paste of red sandal wood mixed with rose water, and apply it on forehead after Japa.	108 (times)	45 (days)	Honey, Urud-dal Vada, Dhal rice

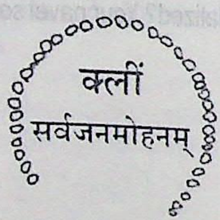
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निसर्गक्षीणस्य स्तनतटभरेण क्लमजुषो
नमन्मूर्तेः नारीतिलक शनकैः त्रुट्यत इव ।
चिरं ते मध्यस्य त्रुटित–तटिनी–तीरतरुणा
समावस्थास्थेम्नो भवतु कुशलं शैलतनये ।।

nisargakṣheeṇasya stanataṭabhareṇa
klamajuṣho
namanmoorte: naareetilaka
shanakai: truṭyata iva
chiram te madhyasya truṭita-
taṭinee-teerataruṇaa
samaavasthaasthemno bhavatu
kushalam shailatanaye

Beauty of the slim waistline

Oh daughter of the mountain, the jewel of womanhood! May Your waistline which is naturally slim, appearing curved due to the weight of the breasts, appearing as if snapping slowly and standing like a tree balanced on the eroded banks of a river, live well for a long time.

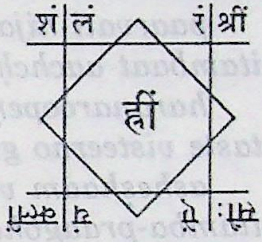


Captivating everyone, Expertise in magical tricks (Siddhajaala-vidyaa)	Gold foil	1000 (times)	45 (days)	Honey, Paal payasam

(80)

कुचौ सद्यः स्विद्यत् तटघटित–कूर्पास–भिदुरौ
कषन्तौ दोर्मूले कनक–कलशाभौ कलयता ।
तव त्रातुं भङ्गात् अलमिति वलग्नं तनुभुवा
त्रिधा नद्धं देवि त्रिवलि लवली–वल्लिभिरिव ।।

kuchau sadya: svidyat taṭaghaṭita-
koorpaasa-bhidurau
kaṣhantau dormoole kanaka-
kalashaabhau kalayataa
tava traatum bhangaat
alamiti valagnam tanubhuvaa
tridhaa naddham devi trivali
lavalee-vallibhiriva



Beauty of the three streaks like three creepers around the waist

Oh Divine Mother! The three folds on Your waistline like creepers, appear to be for protecting waist, created by Manmatha who also prepares the golden pots of Your breasts beneath Your shoulders which seems to tear the blouse stuck to the body by the sweat generated by Your admiration of the glory of Paramashiva instantaneously.

Attaining dexterity in Mahendrajaala (magic)	Gold foil to be placed in pushpini cloth and worn on the head after Japa.	1000 (times)	45 (days)	Honey

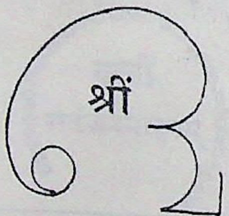
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गुरुत्वं विस्तारं क्षितिधरपतिः पार्वति निजात्
नितंबात् आच्छिद्य त्वयि हरणरूपेण निदधे ।
अतस्ते विस्तीर्णो गुरुरयमशेषां वसुमतीं
नितम्ब–प्राग्भारः स्थगयति लघुत्वं नयति च ।।

gurutvam vistaaram kṣhitidharapati:
paarvati nijaat
nitambaat aachchịdya tvayi
haraṇaroopeṇa nidadhe
ataste visteerṇo gururayam
asheṣhaam vasumateem
nitamba-praagbhaara: sthagayati
laghutvam nayati cha

Mountain-like bottom - Victory over the element fire

Oh Parvati ! It appears as if the lord of the mountains has gifted away the land under him as dowry. Because of that only Your bottom is dense and broad hiding the entire universe and making it light too.



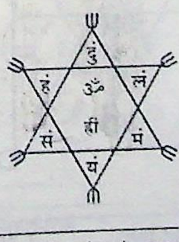
Freedom from fear of fire; capability to control the powers of fire.	Gold foil - Japa to be done, facing South East	1000 (times)	16 (days)	Honey,Sarkkarai Sarkkarai Urud-dal Vada.

करीन्द्राणां शुण्डान् कनक–कदली–काण्डपटलीम्
उभाभ्यां ऊरुभ्यां–उभयमपि निर्जित्य भवति ।
सुवृत्ताभ्यां पत्युः प्रणति–कठिनाभ्यां गिरिसुते
विधिज्ञे जानुभ्यां विबुध–करि–कुम्भ–द्वयमसि ।।

kareendraaṇaam shuṇḍaan kanaka-
kadalee-kaaṇḍapaṭaleem
ubhaabhyaam oorubhyaam-
ubhayamapi nirjitya bhavati
suvṛttaabhyaam patyu: praṇati-
kaṭhinaabhyaam girisute
vidhijnye jaanubhyaam vibudha-
kari-kumbha-dvayamasi

Thighs like the trunk of an elephant

Oh daughter of mountain, Goddess Parvati! You have excelled the beauty of the trunks of elephants and the golden banana trees with Your thighs. Oh the one erudite in ordained duties! You have conquered the beauty of two globes of Airaawatha, Indra's elephant, with Your robust knees perfected on account of prostration to Your consort, Paramashiva



Freedom from fear of water, capability to control the power of water	Wood of Ashvakarna, to be worn as talisman after Japa	1000 (times)	45 (days)	Honey, Grapes

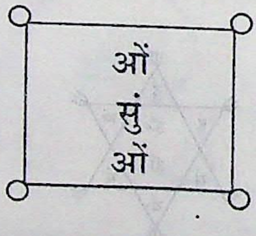
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परजेतुं रुद्रं द्विगुण–शरगर्भौ गिरिसुते
निषङ्गौ जङ्घे ते विषम–विशिखो बाढमकृत ।
यदग्रे दृश्यन्ते दश–शर–फला: पादयुगली
नखाग्रच्छद्मान: सुर–मकुट–शाणैकनिशिता: ।।

paraajetum rudram dviguṇa-
sharagarbhau girisute
niṣhangau: janghe te viṣhama-
vishikho baaḍhamakṛta
yadagre dṛshyante dasha-
shara-phalaa: paadayugalee
nakhaagrachchạdmaana:
sura-makuṭa-shaaṇaikanishitaa:

Forelegs are like the quiver of Manmatha

Oh daughter of mountain! Manmatha possessive of five types of arrows, with an intent to conquer Paramashiva, has made Your forelegs his quiver with twice the number of arrows. Yes, it is certain! The tips of the arrows constituting the sharp nails of Your feet and whetted by the crowns of gods are the steel pointed tips of Manmatha's arrows.



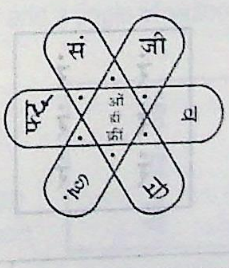
For victory over adversaries, to stop the progress of enemy (Infantry, Cavalry and elephant force or an entire army)	Gold-foil, Archana with Hibiscus flowers	1000 (times)	12 (days)	Paal payasam, Honey.

श्रुतीनां मूर्धानो दधति तव यौ शेखरतया
ममाप्येतौ मातः शिरसि दयया धेहि चरणौ ।
ययोः पाद्यं पाथः पशुपति-जटा-जूटतटिनी
ययोः लाक्षालक्ष्मीः अरुण-हरिचूडामणि-रुचिः ।।

shruteenaam moordhaano dadhati
tava yau shekharatayaa
mamaapyetau maata: shirasi
dayayaa dhehi charaṇau
yayo: paadyam paatha: pashupati-
jaṭaa-jooṭataṭinee
yayo: laakṣhaalakṣhmee: aruṇa-hari-
chooḍaamaṇi-ruchi:

The feet of Yours radiant at the top of Upanishads

Oh Mother ! Kindly place Your feet which are sported by the Upanishads, the climax of scriptures as their crown jewels, on my head. The water offered at those feet is the water from the Ganga held by Paramashiva on his hair-lock. The glow of the reddish tinge on them seems to be the brilliance of rubies adorning the head of Vishnu.



Capacity to enter in to another body (parakaaya-pravesha)	Gold-foil	1000 (times)	365 (days)	Paal payasam, Honey, Variety Rice

नमोवाकं ब्रूमो नयन–रमणीयाय पदयो:
तवास्मै द्वन्द्वाय स्फुटरुचि–रसालक्तकवते ।
असूयत्यत्यन्तं यदभिहननाय–स्पृहयते
पशूनामीशानः प्रमदवन कङ्केलितरवे ।।

namovaakam broomo nayana-
ramaṇeeyaaya padayo:
tavaasmai dvandvaaya sphuṭaruchi-
rasaalaktakavate
asooyatyatyantam yadabhihananaaya-
spṛhayate
pashoonaameeshaana:
pramadavana kankelitarave

The lotus-feet which even Paramashiva wishes to hold in worship

We salute with respect both of Your feet, pleasant to look at, shining brightly and decorated with the wet paste of lac. Pasupathi (Lord Shiva) is jealous of the Asoka trees in the Nandavana garden which is his rival for receiving kicks from Your feet.

रं	रं
रं	रं
रं	रं

Destruction or anhiliation of demons and goblins, warding off evil spirits	Gold foil, Archana with red-flowers	1000 (times)	12 (days)	Paal payasam, honey.

मृषा कृत्वा गोत्र-स्खलनं अथ वैलक्ष्य-नमितं
ललाटे भर्तारं चरण-कमले ताडयति ते ।
चिरादन्त: शल्यं दहनकृतं उन्मूलितवता
तुलाकोटिक्काणै: किलिकिलितं ईशानरिपुणा ।।

mṛṣhaa kṛtvaa gotra-skhalanam
atha vailakṣhya-namitam
lalaaṭe bhartaaram charaṇa-
kamale taaḍayati te
chiraadanta: shalyam dahanakṛtam
unmoolitavataa
tulaakoṭikvaaṇai: kilikilitam
eeshaanaripuṇaa

Paramashiva saluting Parvathi in pangs of separation is a victory for Manmatha

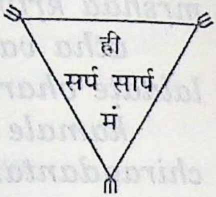
When Paramashiva playfully addressed You in advertently by another women's name and became puzzled as to how to mitigate Your anger born of love and prostrated before You, Your feet touched his forehead, Manmatha was waiting to settle his score of enmity with him for a long time for being burnt by the fiery eye of Shiva and a jingle of victory was raised by him during this episode.

यं यं यं

Warding away the evil spirits	Gold foil, Fill a pot with water and bathe in that water after Japa.	1000 (times)	21 (days)	Paal payasam, Honey. Fruits,Coconut

(87)

हिमानी–हन्तव्यं हिमगिरि–निवासैक–चतुरौ
निशायां निद्राणं निशि चरमभागे च विशदौ ।
वरं लक्ष्मीपात्रं श्रियमति सृजन्तौ समयिनां
सरोजं त्वत्पादौ जननि जयतश्चित्रमिह किम् ।।



himaanee-hantavyam himagiri-
nivaasaika-chaturau
nishaayaam nidraaṇam nishi
charamabhaage cha vishadau
varam lakṣhmeepaatram shriyamati
sṛjantau samayinaam
sarojam tvatpaadau janani
jayatashchitramiha kim

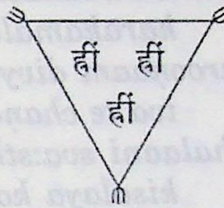
Lotus Feet which do not lose their beauty even in the snow of the Himalayas and at night too

Oh Mother of the Universe! Your lotus like feet which while flourishing in the snowy mountains and yet remaining blossommed bestowing on the group of Your intense devotees unending prosperity is superior to the common lotus which hither away in cold, which closes at the end of the day and which is a residence of Lakshmi (bestower of temporary riches).

Control over reptiles such as snakes	Gold foil or ash from cremation ground, to be worn as talisman after Japa	1000 (times)	16 (days)	Paal payasam, Honey, Fruits, Coconut

पदं ते कीर्तीनां प्रपद–मपदं देवि विपदां
कथं नीतं सद्भि: कठिन–कमठीकर्परतुलाम् ।
कथं वा बाहुभ्यां उपयमन–काले पुरभिदा
यदादाय न्यस्तं दृषदि दयमानेन मनसा ।।

padam te keerteenaam prapada-
mapadam devi vipadaam
katham neetam sadbhi: kaṭhina-
kamaṭheekarparatulaam
katham vaa baahubhyaam
upayamana-kaale purabhidaa
yadaadaaya nyastam dṛshadi
dayamaanena manasaa



Softness of fore-part of Mother's Foot

Oh Goddess! The upper portion of Your feet is the repository of Your glory and a protector of Your followers. When they are soft, out of mercy to protect Your followers from calamities, how is it that good poets have compared them with the hard shell of the tortoise? How were those feet lifted by the kind-hearted Paramashiva with his hands at the time of marriage and placed on the hard grinding stone?

Note: Aacharya Shankara referes to the common poetic comparison of a well formed upper portion of foot with the shell of tortoise

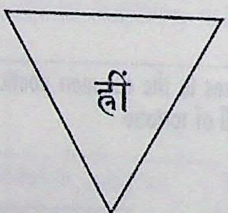
Control over all animals	Gold/ Silver foil	1000 (times)	183 (days)	Paal payasam, Honey, Fruits, Coconut

नखैर्नाकस्त्रीणां करकमल्न संकोचशशिभि:
तरूणां दिव्यानां हसत इव ते चण्डि चरणौ ।
फलानि स्व:स्थेभ्य: किसलय कराग्रेण ददतां
दरिद्रेभ्यो भद्रां श्रियं अनिश–मह्नाय ददतौ ।।

nakhairnaakastreeṇaam
karakamala sankochashashibhi:
tarooṇaam divyaanaam hasata
iva te chaṇḍi charaṇau
phalaani sva:sthebhya:
kisalaya karaagreṇa dadataam
daridrebhyo bhadraam
shriyam anisha-mahnaaya dadatau

Radiance of Your nails like the rays of the Moon

Oh supreme Chandika! Your Moon like nails which makes the lotus like hands of divine damsels close, confer auspicious prosperity to the needy and poor and thus seem to be mocking at the Kalpaka tree of heaven which grants all desires to the residents of heaven.



Eradication of all diseases	Gold foil	1000 (times)	30 (days)	Sugar - Payasam, Honey

(90)

ददाने दीनेभ्य: श्रियमनिशमाशानु–सदृशीम्
अमन्दं सौन्दर्य–प्रकर–मकरन्दं विकिरति ।
तवास्मिन् मन्दार–स्तबक–सुभगे यातु चरणे
निमज्जन् मज्जीव: करणचरण: षट्–चरणताम् ।।

dadaane deenebhya: shriyam-
anisham-aashaanu-sadṛsheem
amandam saundarya-prakara-
makarandam vikirati
tavaasmin mandaara-stabaka-
subhage yaatu charaṇe
nimajjan majjeeva: karaṇacharaṇa:
ṣhaṭ -charaṇataam

Feet which are the bunch of Kalpaka flowers sought after by devotees

May my soul attain the state of the honey-bee having senses together with the mind ever submerged in Your feet which have the auspicious form of the bunch of Kalpaka flowers and which disperses the exquisite honey of beauty and always confers on the poor and needy as much as wealth desired by them.

क्षां क्षां
क्षीय क्षीय
ह्रीं

Counteracting the effect of black-magic & witchcraft, Victory in all undertaking	Gold foil	1000 (times)	30 (days)	Paal payasam,

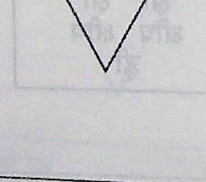
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पदन्यास–क्रीडा–परिचयं इवारब्धु–मनसः
स्खलन्तस्ते खेलं भवन–कलहंसा न जहति ।
अतस्तेषां शिक्षां सुभग–मणि–मञ्जीर–रणित–
च्छलात् आचक्षाणं चरण–कमलं चारु–चरिते ॥

padanyaasakreeḍaaparichayam
ivaarabdhu-manasa:
skhalantaste khelam bhavana-
kalahamsaa na jahati
atasteṣhaam shikṣhaam subhaga-
maṇi-manjeera-raṇita-
chchạlaat aachakṣhaaṇam
charaṇa-kamalam chaaru-charite

Beauty of the gait of the Goddess

Oh the One with a virtuous conduct! The swans in Your palace do not stop following Your charming gait with a view to learn the beauty of Your gait and correcting their defects. Therefore Your feet, by the auspicious sound of Your anklets studded with gems, appear to give instruction to the birds indirectly.



Acquiring land and wealth	Gold foil, Shloka also to be written	2000 (times)	25 (days)	Sakkarai - pongal

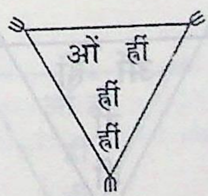
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गतास्ते मञ्चत्वं द्रुहिण–हरि–रुद्रेश्वर भृत:
शिव: स्वच्छ–च्छाया–घटित–कपट–प्रच्छदपट: ।
त्वदीयानां भासां प्रतिफलन–रागारुणतया
शरीरी श्रृङ्गारो रस इव दृशां दोग्धि कुतुकम् ।।

gataaste manchatvam druhiṇa-
hari-rudreshvara bhṛta:
shiva: svachcḥa-chcḥaayaa-
ghaṭita-kapaṭa-prachcḥadapaṭa:
tvadeeyaanaam bhaasaam
pratiphalana-raagaaruṇatayaa
shareeree shṛngaaro rasa iva
dṛshaam dogdhi kutukam

The cot of the Goddess

Brahma, Vishnu, Rudra and Ishwara have attained the form of the four legs of Your cot (which is the form of the four Vedas) and Sadashiva to serve You has assumed the guise of the bright white bedspread. Though fair in complexion he appears with a reddish shade due to reflection from Your hue,thereby causing amazement to You by presenting Himself as the very personified form of the sentiment of romance



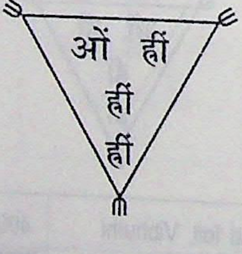
Attaining Rajayoga (fortunate phase of life); attainment of riches and eradication of enemies	Gold foil, Vibhuthi	4000 (times)	30 (days)	Variety rice, Milk, Betel leaf &nut.

अराला केशेषु प्रकृति–सरला मन्दहसिते
शिरीषाभा चित्ते दृष–दुपल–शोभा कुचतटे ।
भृशं तन्वी मध्ये पृथुरुरसिजारोह–विषये
जगत् त्रातुं शंभोर्जयति करुणा काचिदरुणा ।।

*araalaa keshe*ṣ*hu prak*ṛ*ti-*
saralaa mandahasite
*shiree*ṣ*haabhaa chitte d*ṛ*sha-*
*dupala-shobhaa kuchata*ṭ*e*
*bh*ṛ*sham tanvee madhye p*ṛ*thu-*
*rurasi-jaarohavi*ṣ*haye*
jagat traatum shambhorjayati
*karu*ṇ*aa kaachidaru*ṇ*aa*

The Goddess is the very form of the merciful nature of Shiva

The mercy of Paramashiva which is beyond the comprehension of the mind and speech victoriously shines in the form of supreme goddess Arunaa (Tripurasundari) for protection of the world. That embodiment of mercy shines with the curls of the hair-locks with natural sweetness in her smile, flowery softness in the mind, hard as the ruby gem in the breasts, very slim at the waist and voluptuous in the breasts and hips.



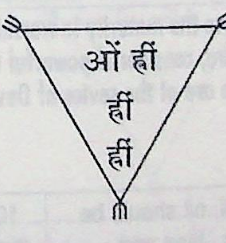
Fulfillment of all desires	Gold foil, Vibhuthi	2000 (times)	25 (days)	Honey

कलङ्कः कस्तूरी रजनिकर–बिम्बं जलमयं
कलाभिः कर्पूरैर्मरकत–करण्डं निबिडितम् ।
अतस्त्वद्भोगेन प्रतिदिनमिदं रिक्त–कुहरं
विधिर्भूयो भूयो निबिडयति नूनं तव कृते ।।

kalanka: kastooree rajanikara-
bimbam jalamayam
kalaabhi: karpoorairmarakata-
karaṇḍam nibiḍitam
atastvadbhogena pratidina-
midam rikta-kuharam
vidhirbhooyo bhooyo nibiḍayati
noonam tava kṛte

Image of the Moon as a cosmetic for utilization of the Goddess

The image of the Moon in the sky is a water-filled emerald case. It is filled with the incense of camphor in the form of rays. Musk is the spot on the Moon. Therefore, I think that Brahma unfailingly fills up everyday that jewel box which gets emptied daily by Your utilizing its contents.

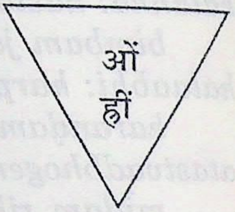


Accomplishment of desires	Gold foil ; Vibhuthi	1000 (times)	45 (days)	Pongal, Fruits, Coconut

(95)

पुरारातेर्-रन्तः पुरमसि ततस्त्वच्चरणयोः
सपर्यामर्यादा तरल-करणानां असुलभा ।
तथा ह्येते नीताः शतमख-मुखाः सिद्धिमतुलां
तव द्वारोपान्तस्थितिभिः अणिमाद्याभिः अमराः ।।

puraaraate-ranta: puramasi
tatastvachchraṇayo:
saparyaamaryaadaa tarala-
karaṇaanaam asulabhaa
tathaa hyete neetaa: shatamakha-
mukhaa: siddhimatulaam
tava dvaaropaantasthitibhi:
aṇimaadyaabhi: amaraa:



Impossibility of access to the Goddess by persons not controlling their sense objects

You are shining as the empress of the inner chamber of Lord Shiva who burnt down the three worlds. Therefore, it is impossible for those who do not have control over their senses and mind to approach Your feet for worship. Hence, even Gods like Indra with their penances have been able to attain only siddhis like Anima etc., which actually serve as Your door-keepers.

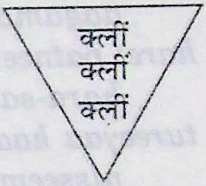
Note: Only true devotees can have the maturity to worship Devi in Her true manifestation in Sahasraara. Demi-gods like Indra, considered powerful in the world, have only access to psychic powers like Anima etc who are at the sevice of Devi. Hence they are far inferior to Devi's real devotees.

Gratification of desires	Gold foil, oil should be used for Japa and smeared on the body after Japa	108 (times)	45 (days)	Sesame rice

(96)

कलत्रं वैधात्रं कतिकति भजन्ते न कवय:
श्रियो देव्या: को वा न भवति पति: कैरपि धनै: ।
महादेवं हित्वा तव सति सतीनामचरमे
कुचाभ्यामासङ्ग: कुरवक–तरोरपि असुलभ: ।।

kalatram vaidhaatram katikati
bhajante na kavaya:
shriyo devyaa: ko vaa na
bhavati pati: kairapi dhanai:
mahaadevam hitvaa tava sati
sateenaamacharame
kuchaabhyaamaasanga:
kuravaka-tarorapi asulabha:



The glory of the chastity of the Goddess

Oh chastity personified ! Don't many poets seek the resort of the consort of Brahma (Saraswati) and secure it? Did not someone become entitled to the title of Lakshmipati (lord of Lakshmi) by possessing some type of wealth? Oh the greatest among the chaste women! Even the Kuravaka tree will not get the chance to come into contact with Your breasts which can be enjoyed only by Shiva.

Note: According to poetic belief, the Kuravaka tree is supposed to be craving for embrace of damsels, after which only it will start flowering.

Healing of wounds	Gold foil or on sesame oil	1000 (times)	45 (days)	Sesame rice Jaggery-Payasam

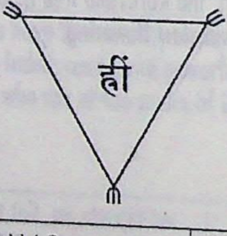
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गिरामाहुर्देवीं द्रुहिणगृहिणीं आगमविदो
हरेः पत्नीं पद्मां हर–सहचरीं अद्रि–तनयाम् ।
तुरीया कापि त्वं दुरधिगम–निस्सीम–महिमा
महामाया विश्वं भ्रमयसि परब्रह्म–महिषि ।।

giraamaahurdeveem druhiṇagṛhiṇeem
aagamavido
hare: patneem padmaam
hara-sahachareem adri-tanayaam
tureeyaa kaapi tvam duradhigama-
nisseema-mahimaa
mahaamaayaa vishvam bhramayasi
parabrahma-mahiṣhi

Unique all - inclusiveness of Tripurasundari

Oh the consort of Supreme Brahman! Scholars of Vedas and scriptures designate You as Saraswathi, consort of Brahma. They also avert that You only are Vishnu's consort and Shiva's consort Parvati. Transcending all these, You are the fourth and source of all the three and as Mahaamaaya, possessing the unattainable and limitless power, make the entire universe function.



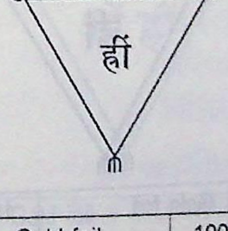
Acquiring expertise in learning	Gold / Copper foil or sveta (white) Arka Plank	1000 (times)	8 (days)	Sarkkarai-pongal, Honey.

कदा काले मातः कथय कलितालक्त–करसं
पिबेयं विद्यार्थी तव चरण–निर्णेजन जलम् ।
प्रकृत्या मूकानामपि च कविताकारणतया
कदा धत्ते वाणी–मुख–कमल–ताम्बूल–रसताम् ।।

kadaa kaale maata: kathaya
kalitaalaktaka-rasam
pibeyam vidyaarthee tava
charaṇa-nirṇejana jalam
prakṛtyaa mookaanaamapi cha
kavitaakaaraṇatayaa
kadaa dhatte vaaṇee-mukha-
kamala-taamboola-rasataam

The sacred water of Devi's feet will make even a dumb one speak

Oh Mother! When can I, seeking the knowledge of Supreme Brahman, drink the sacred red-tinged water washing Your lac decorated feet which is capable of confering poetic genius even to a naturally dumb person. Kindly appraise me of this as to when is that drink in my mouth going to flow out which in essence is comparable to that of the betel chewed by Saraswathi.



Nourishment of dhaatus (physical organs) and attaining good health	Gold-foil	1000 (times)	30 (days)	Honey

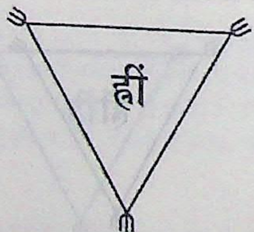
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सरस्वत्या लक्ष्म्या विधिहरिसपत्नो विहरते
रते: पातिव्रत्यं शिथिलयति रम्येण वपुषा ।
चिरं जीवन्नेव क्षपित–पशु–पाश–व्यतिकर:
परानन्दाभिख्यं रसयति रसं त्वद्–भजनवान् ।।

sarasvatyaa lakṣhmyaa
vidhiharisapatno viharate
rate: paativratyam shithilayati
ramyeṇa vapuṣhaa
chiram jeevanneva kṣhapita-
pashu-paasha-vyatikara:
paraanandaabhikhyam
rasayati rasam tvad-bhajanavaan

One who worships the goddess will have abundance of knowledge, wealth, beauty and long life

One who worships You achieves a pleasure endowed with knowledge (saraswati) and wealth (Lakshmi) making even Brahma and Vishnu envious of him. He weakens the chastity of Rathi, consort of Manmatha by his exquisite beauty. He enjoys the ultimate Bliss, freed from his animal instincts and bondage of previous actions in this long embodied state.



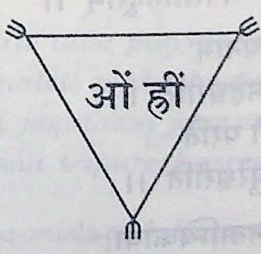
Attaining valour courage and Success	Gold foil,	1000 (times)	15 (days)	Urud dal vada, Honey, Fruits, Pongal

प्रदीप–ज्वालाभि–र्दिवस–कर–नीराजनविधिः
सुधासूतेश्चन्द्रोपल–जल–लवैरर्घ्यरचना ।
स्वकीयै–रम्भोभिः सलिल–निधि–सौहित्यकरणं
त्वदीयाभिर्वाग्भिस्तव जननि वाचां स्तुति–रियम् ।।

pradeepa-jvaalaabhirdivasa-
kara-neeraajanavidhi:
sudhaasooteshchandropala-
jala-lavairarghyarachanaa
svakeeyai-rambhobhi: salila-
nidhi-sauhityakaraṇam
tvadeeyaabhirvaagbhistava
janani vaachaam stuti-riyam

Futility of words in extolling Devi's greatness

Oh Source of learning! This composition comprising words in praise of You, extolling You using the talent conferred by Yourself is like offering Tarpana (watery tribute) to the ocean with its own water, making an offering of water from the water drops of the Moonstone itself to the Moon who showers nectarine rays and worshipping the Sun with camphor lit by his own fire!



Fulfillment of all desires, attaining success and prosperity	Gold foil	1000 (times)	16 (days)	Trimadhuram, Coconut,Fruits Jambu-plums.

श्री शङ्कर विरचितं

श्री ललिता पञ्चरत्नम्

प्रातः स्मरामि ललिता–वदनारविन्दं
बिम्बाधरं पृथुल–मौक्तिक शोभिनासम् ।
आकर्ण–दीर्घ–नयनं मणिकुण्डलाढ्यं
मन्दस्मितं मृग–मदोज्ज्वल–फालदेशम् ।। १

प्रातर्भजामि ललिता–भुज–कल्पवल्लीं
रत्नाङ्गुलीय–लसदङ्गुलि–पल्लवाढ्याम् ।
माणिक्य–हेम–वलयाङ्गद–शोभमानां
पुण्ड्रेक्षु–चाप–कुसुमेषु–सृणीर्दधानाम् ।। २

प्रातर्नमामि ललिताचरणारविन्दं
भक्तेष्टदाननिरतं भवसिन्धुपोतम् ।
पद्मासनादि–सुर–नायक–पूजनीयं
पद्माङ्कुशध्वज–सुदर्शन–लाञ्छनाढ्यम् । ३

प्रातः स्तुवे परशिवां ललितां भवानीं
त्रय्यन्त–वेद्य–विभवां करुणानवद्याम् ।
विश्वस्य सृष्टिविलय–स्थिति–हेतुभूतां
विद्येश्वरीं निगम–वाङ्–मनसातिदूराम् ।। ४

प्रातर्वदामि ललिते तव पुण्यनाम
कामेश्वरीति कमलेति महेश्वरीति ।
श्रीशाम्भवीति जगतां जननी परेति
वाग्देवतेति वचसा त्रिपुरेश्वरीति ।। ५

यः श्लोकपञ्चक–मिदं ललिताम्बिकायाः
सौभाग्यदं सुललितं पठति प्रभाते ।
तस्मै ददाति ललिता झटिति प्रसन्ना
विद्यां श्रियं विमल–सौख्य–मनन्तकीर्तिम्।। ६

Shree Adishankara virachitam

Shree lalitaa pancharatnam

praatah smaraami lalitaa-vadanaaravindam
bimbaadharam pṛthula-mauktika shobhinaasam
aakarṇa-deergha-nayanam maṇikuṇḍalaaḍhyam
mandasmitam mṛga-madojjvala phaaladesham 1

praatarbhajaami lalitaa-bhuja-kalpavalleem
ratnaanguleeya lasadanguli pallavaaḍhyaam
maanikya hema valayaangada shobhamaanaam
puṇḍrekṣhu chaapa kusumeṣhu sṛṇeerdadhaanaam 2

praatarnamaami lalitaacharaṇaaravindam
bhakteṣhṭadaananiratam bhavasindhupotam
padmasanaadi sura naayaka poojaneeyam
*padmaankushadhvaja-sudarshana laanchaṇaaḍhyam*3

praatah stuve parashivaam lalitaam bhavaaneem
trayyanta-vedya-vibhavaam karuṇaanavadyaam
vishvasya sṛṣṭivilaya-sthiti-hetubhootaam
vidyehvareem nigama-vaang manasaatidooraam 4

praatarvadaami lalite tava puṇyanaama
kaameshvareeti kamaleti maheshvareeti
shreeshaambhaveeti jagataam jananee pareti
vaagdevateti vachasaa tripureshvareeti 5

yah shlokapanchaka-midam lalitaambikaayaah
saubhaagyadam sulalitam paṭhati prabhaate
tasmai dadaati lalitaa jhaṭiti prasannaa
vidyaam shriyam vimala-saukhyam-anantakeertim 6

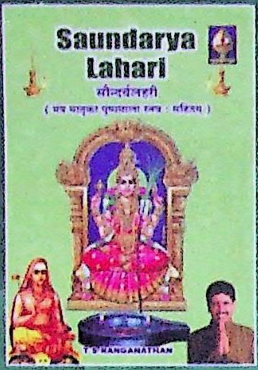
Guidelines to pronunciation

अ	*a*	as	u	in	Sun
आ	*aa*	as	a	in	Rama
इ	*i*	as	i	in	in
ई	*ee*	as	ee	in	peel
उ	*u*	as	u	in	pull
ऊ	*oo*	as	oo	in	root
ऋ	*ṛ*	as	r	in	harsh
ए	*e*	as	a	in	name
ऐ	*ai*	as	i	in	night
ओ	*o*	as	o	in	gold
औ	*au*	as	ow	in	now
क	*ka*	as	k	in	park
ख	*kha*	as	ckh	in	blockhead
ग	*ga*	as	g	in	gun
घ	*gha*	as	gh	in	ghee
ङ	*n* remains silent & appears along with nga, nka, etc.				
च	*cha*	as	ch	in	touch
छ	*cḥa*	as	tch	in	pitcher
ज	*ja*	as	j	in	jug
झ	*jha*	as	dgeh	in	hedgehog
ञ,	*n*	same	as ङ		
ट	*ṭa*	as	t	in	cut
ठ	*ṭha*	as	th	in	ant-hill

ड	*ḍa*	as	d	in	mud
ढ	*ḍha*	as	dh	in	godhood
ण	*ṇa*	as	n	in	pun
त	*t*	as	th	in	teeth
थ	*tha*	as	th	in	thump
द	*da*	as	th	in	mother
ध	*dha*	as	dh	in	dhanush
न	*na*	as	n	in	nut
प	*pa*	as	p	in	pup
फ	*pha*	as	ph	in	loop-hole
ब	*ba*	as	b	in	bun
भ	*bha*	as	bh	in	abhor
म	*ma*	as	m	in	mother
य	*ya*	as	y	in	yard
र	*ra*	as	r	in	Ravi
ल	*la*	as	l	in	luck
व	*va*	as	w	in	work
श	*sha*	as	sh	in	shankar
ष	*ṣha*	as	sh	in	fish
स	*sa*	as	s	in	Sun
ह	*ha*	as	h	in	humble
क्ष	*kṣha*	as	ksha	in	akshay
ळ	*ḷa*	as	l	in	collect
श्र	*shṛa*	as	shr	in	shroud
ऽ	to be Pronounced as अ				

ज्ञ *jnya - unique pronunciation used in words like* 'यज्ञम्' *yajnyam*, 'ज्ञानं' *jnyaanam*

Note : ṛ - Special usage to emphasise the hard sound of 'r' in words like aṛpaṇam, vaṛgam, etc.,



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(Sanskrit Devotional)

Each shloka of Saundaryalahari is an extremely powerful mantra and has deeper tantric meanings and effects. Every shloka has its own yantra and specific method of chanting along with offerings to please Tripura Sundari Devi to achieve a particular material/spiritual benefit as described in the Shrividya tradition, which includes rituals, mantras and offerings.

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